THE Imitation or following of Christ, and the contemning of worldly vanities:

At the first written by Thomas Kempise a Dutchman, amended and polished by Sebastianus Castalio, an Italian, & Englished by E.H.

Ephesians. 5.

Be you followers of GOD as deere children, and walke in love, even as Christ hath loued vs, &c.

Seene and allowed according to the order appointed.

Anno. 1567.

Imprinted at London, by *Henry Denham.*

¶ To the Noble and Right worthy Prince Thomas Duke of Norfolke, Earle Marshall of Englande, one of the Lordes of the Queenes Maiesties priuie Counsell, and Knight of the honorable order of the Garter.

IF Augustus Cæsar (*renoumed Prince*) *being presented by a poore and simple Poet with a fewe briefe and compendious Epigrams, did not onely, by aunswering with the lyke, seeme to accept and allowe that his tra-*

uaile, but alſo with great and ample reward, giue encouragement therewithall: I truſt that your Lordſhip (beeing of your ſelfe both wiſe and well affected) will much more in this ſo precious a preſent, receiue my trauaile and fruitefull exployt. The worke of it ſelfe, deſerues a good Patrone, and the worthyneſſe thereof putteth mee in minde of your grace. And although in the ſame, no difficult queſtions at all are purſued (I meane in matters of religion) yet

yet ghoſtly inſtructiõs and right Godly leſſons at large are dilated: knowledge of Letters and literall ſence, therein ſo much is nothing ſupported, as amendement of lyfe & maners aduanced. How much it is needefull in theſe preſent dayes, youre Lordſhip (I thinke) doth well vnderſtande: and to you it is knowne, how farre doth diſcent our life frõ our knowledge. And by how much the more it ſhal be by your Lordſhip thought worthy the ſale, by ſo much vndoutedly,

tedly, your honour the better, ſhall ſhew your ſelfe fautor and friend vnto vertue. Not diſtaunce of place could haue altered my minde, but that to your grace I woulde haue preſented this ſigne of good will and loyall entẽt. And yet (notwithſtanding ſuch ïnwarde affection) I am to craue pardon of ſkilleſſe attempt, & hoping no leſſe then fauour therin, I leaue your good grace, vnto the Almightie, who alwayes in honor preſerue your eſtate.

Your humble Orator
Edwarde Hake.

To the gentle Reader.

HAVE here gẽtle Reader (for thy behoofe) translated into Englyshe, three VVorthie and excellent Bokes intituled the Imitation or followving of Christ: At the first vvritten by Thomas Kempyse a Dutchman, and lately renevved, pur-

To the Reader.

purged and polished by one of the beſt Latiniſtes that in oure tyme hath vvritte. If thou couet vvith thy knovvledge, to leade a good lyfe, reſort herevnto, and thou mayſt be inſtructed. And to me for my trauaile, yeelde thy friendlye acceptance.

Farewell.

¶ The Table or Summaries *of all the Chapters.*

OF the contempt of worldlye Vanities. folio. 1.
Of Modestie. folio. 2.
Of the Doctrine of the truth. 3
Of Wit in our doings. 6
Of the reading of holy Scripture. 6
Of the vnruly affections of the mind. 7
Of fleeing vaine Hope and Pride. 8
Of taking heede of ouer much familiaritie. 8
Of Obedience and Subiection. 9
Of the auoiding of familiaritie of wordes. 10
Of the attaining of peace, and earnest desire of profiting. 11
Of the profite of Aduersitie. 12
Of resisting temptations. 13
Of taking heede to rash iudgement. 15
Of the workes of Loue. 16
Of bearing with other mens faults. 17
Of solitarie Life. 18
Of the examples of Godly Fathers. 19
Of the exercise of a true godly person. 20

Of

Of the loue of solitarinesse & silence. 23
Of chastising thy soule and keeping the same in awe. 25
The considerations of mans miseries. 27
Of the meditation of death. 29
Of the last iudgement of God and punishment of Sinners. 32
Of the zealous amendement of our whole lyfe. 34
Of the Inwarde lyfe of Man. 34
Of modesty and obedience. 40
Of the good and quiet person. 41
Of the sinceritie of minde, and plainesse of meaning. 42
Of the consideration of a mans selfe. 43
Of the ioy of a good Conscience. 44
Of the louing of Iesus aboue al things. 45
Of the familiar friendship of Iesus. 47
Of the lacking or being wythout comfort. 48
Of thankefulnesse for the benifites of God. 50
Of the small number of the louers of Christ his Crosse. 52
Of bearing of Christ his Crosse. 53
Of the inward communication of Christ with the faithfull Soule. 58

That

That the truth doth ſpeake wythin vs without noyſe of wordes. 59
That the wordes of God are to be hearde humbly: and that the ſame notwithſtanding be not pondred and wayed of moſt men. 60
¶ A prayer by which heauenly doctrine & religion is called for. 62
That truth and modeſtie in the ſight of God, is to be exerciſed. 62
The prayſe of God, and thanksgiuing for his benifites: and lykewiſe of the force of the loue of God. 64
Of the triall of the true Louer, and howe the enimie muſt be reſiſted. 66
Of modeſt hyding the benifits of God. 68
Of ſetting lyttle by a mans ſelfe in the ſight of God. 70
That all things are to be referred vnto God, as vnto the fardeſt ende. 71
That it is a ſweete thing to ſerue god and deſpiſe the Worlde. 72
That the deſires of the mind are to be examined, and ordered. 72
Of the maner of pacience, and the fight againſt deſires. 75
Of obaying our betters according to the exam-

example of our Lorde Ieſus Chriſt. 77
Of conſidering the ſecrete iudgements of Godde that wee be not expelled from grace. 76
How we muſt be minded, and what wee ought to ſay in ſuch things as we deſire to haue.
¶Prayers to performe Gods will. 78
That true comfort muſt be ſought for in God only. 79
That all carefulneſſe is to be committed to God. 80
That the miſeries of this life muſt be ſuffred pacientlye according to Chriſtes example. 80
Of bearing of iniuries and wrongs, and who it is that is pacient in deede. 82
Of the confeſſion of a mans owne infirmitie, and of the miſeries of this lyfe. 83
That we muſt reſt and repoſe our ſelues in God aboue all good things & gifts. 85
Of the recounting of ſo many benefites of God. 87
Of foure thinges whiche dooe procure peace. 89
¶A prayer againſt euill thoughts. 89
¶Prayers to obtaine the lightniug of the minde.

minde. 91
Of the auoiding of curious enquire howe another man doth liue. 90
In what ſtedfaſt peace of minde and true profiting doth conſiſt. 90
Of the excellencie of a free minde: and lykewiſe that humble prayer is better than reading. 92
That men are moſt of al hindred from the cõming to the higheſt felicitie through the loue of themſelues. 94
¶Prayers to ataine to cleanneſſe of mind, and the heauenly wiſedome. 95
Againſt euill ſpeakers. 95
How God muſt be called vpon and prayſed in aduerſities. 96
Of crauing of Gods helpe, and confidence to recouer grace. 97
Of deſpiſing of all things in the worlde, that the Creator may be found. 99
Of the deniall of a mans ſelfe, the putting of all deſire from him. 100
Of the inſtabilitie of mans minde, and of ſettiug God before himſelfe aboue all things. 102
That there is pleaſure aboue al things, and in all things, to one that loueth God. 102

That

That this lyfe is neuer in ſafety frō temptations. 104.
Againſt the vaine iudgement of men. 105
Of the pure and entier yeelding vp of himſelfe to the attayning of the libertie of the minde. 106
Of dealing in outward things, and flying vnto God in daungers. 107
That man bee not importunate in his buſineſſe. 110
That man hath no goodneſſe of himſelfe, nor can boaſt of any thing. 108
Of the contempt of mortall honor. 108
That a man muſte not ſet his peace vpon men. 108
Againſt vaine and worldly knowledge. 111
Of not drawing outwarde things vnto a man. 112
That we muſt not beleeue all men, & that we ſoone fall and offend in words. 113
Of putting thy truſt in God if thou bee aſſayled with the dartes of euil tongs. 115
That all greeuous things muſt be ſuffered paciently for the lyfe euerlaſting. 117
Of the daye of euerlaſtingneſſe, and the Aungels of this lyfe. 118
Of the deſire of lyfe euerlaſting, and how great

great good things are promiſed to them that fight. 120
How a mã being preſſed downe with euils ought to yeeld himſelf vp vnto God. 123
That wee muſte reſt vpon baſe or courſe works when we depart from the higheſt workes. 125
That man ought to thinke himſelfe worthy, not of comfort, but of ſtripes. 126
That Gods fauour hath nothing to doe with thoſe men whoſe minds are earthly. 128
Of the diuers motions of Nature and of grace. 129
Of the corruption of Nature, and of the power and ſtrength of Gods grace. 132
We ought to denie our ſelues and to follow Chriſt by his croſſe. 134
That man bee not ouermuch diſcouraged, if at any time he haue fallen in any offence. 135
Of leauing higher things & the hid iudgment of God vnſearched. 137
That all hope and truſt muſt bee fixed in God alone. 140

Finis Tabulæ.

The glory of the Honorable, is the feare of God.

Ist Lyons force that Rampaunt yeeldes the same?
Or Norfolkes grace that beares the worthy minde?
Ist Princely race that brings the Crowne of fame?
Or due desert that hath the same assignde?
Sole Prince, sole Duke, sole patterne of renowne,
Tys great Iehoue *that yeeldes immortall crowne.*

Lyke as the Lyon, rampaunt, doth descrie his worthy force,
So Norfolkes grace by constant lyfe portenderh great remorse.

Of the contempt of worldlye Vanities.

The first Chapter.

Hee that followeth mee, doth not walke in darkenesse, but hath the lyght of lyfe.

THese are Christ hys owne wordes, by the which wee are admonished to followe his life and manners, if wee desire to be lightened truely and delivered from all blindenesse of heart. Therefore wee ought to meditate and ponder the lyfe of Christ with exceeding great studie and desire: For undoubtedlye the doctrine of Christ doth passe all the doctrine of all good men that ever were: and in case a man be indewed with the Spirite of Christ, the same doth finde in his Worde a secret or hidden Manna.

Yowbeit, it hapneth that many doe therefore conceyue small desire by the often hearing of the Gospell preached, bycause the same are voyde of the spirite of Christ: For assuredly if a man will vnderstande Christ his wordes fully, and with delectation, he must of necessitie endeuor to fashion out his whole life according to his example. What good doth difficult reasoning about the Trinitie, in case they be voide of humblenesse of minde, and doe therefore offende the blessed Trinitie? Surely, they are not hard sayings that can make a holy and iust man, but it is a studious life that doth make one beloued of God. I had rather feele the repentance of my sinnes within my selfe, then vnderstand after what sort repētance is defined. If thou haue all the scriptures by heart, yea, and all the wittie sayings of the Philosophers too, what good do all these without Charitie and the grace of God? Vanitie is vaine, and all thinges are but vanitie, besides the loue of God and his onely seruice. That (when all is done) is highest wisedome to go on vnto the kingdome of Heauen by contemning of the worlde. It is vanitie for a man to seeke transitorie riches and to put his hope in the same:

lame: It is vanitie for a man to seeke for honor and promotiõ and to aduaunce himselfe; Vanitie it is to follow the lusts of the flesh, and to couet those things which shall afterwardes cause one greuously to be punished: Vanitie it is to wishe for long life, and all that while to make small accompt of a good life; Vanitie it is to looke vpon the life present onely, and neuer to cast what will come after: Vanitie it is to loue those thinges which doe passe awaye with vncredible swiftnesse, and yet not to make haste to that place where ioye doth endure euerlastingly. We often mindfull of that proverbe, which saith: Neyther is the eye satisfied with seeing, nor the eare filled with hearing. Wherefore, endeuour thou to withdraw thy minde from the loue of transitorie things, and betake thy selfe to things that be Heauenly. For they which be obedient to their owne lustes, the same doe both defile their mindes with the conscience of Sinne, and do thereby also forgo the grace and fauour of God.

Of Modestie.

The second Chapter.

ALl men are naturally desirous of learning: But what good doth knowledge that is voide of Religion? Euen the baselt Husbandman that is, hauing ỹ true feare of God with him, is in all respects to be preferred before the lofty Philosopher, who (by Astronomical speculation) occupieth his head about the course of heauen without the regard of himselfe. He that knoweth himself aright, the same setteth but small store by himselfe, neyther is he tickled with worldly prayses. Though I haue knowledge of all things in the worlde, and yet doe want the loue of God, what good shall the same do me before God, who will iudge me according to my deedes? Giue ouer greedie desire to learne, which diuersly distracteth the minde, and deceyueth it. For the learned sort haue desire to be had in admiration, and to be called wise. Now, manie things there are, the knowledge of which, doe little profite the Soule, or rather nothing at all; and hée is a

verie

verie fole that earneſtly applyeth any other things then thoſe which do make to his own ſaluation. Many wordes do not fill the ſoule, but a good life doth refreſh the minde, and an vpright conſcience doth miniſter boldeneſſe to approche vnto God. Looke how many the moe & better things that thou haſt learned, ſo much the more grieuous puniſhmēt ſhalt thou haue, except thou leade thy life ſo much the more vertuouſly. Wherefore, ware thou not inſolēt either for any cunning or knowledge that thou haſt, but rather become the more fearefull for the knowledge of things that God hath giuen thée aboue others. And if thou thinke to thy ſelfe that thou knoweſt many things & that thou haſt learned many things, weete thou wel that there be a great ſort of thinges more which thou doeſt not know: and be not therfore proude and loftie, but rather acknowledge thine owne ignorance and want of ſkill. Wherefore ſhouldſt thou put forth thy ſelfe afore other, when there are many found better learned & more ſkilfull of the law then thou thy ſelfe art? If thou wilt know and learne ſome thing with vtilitie and profite, loue thou to be vnknowen & to be accounted as no bodie: For true

knowing & despising of a mans owne selfe, is the chiefest and moste profitable learning aboue al other, and great wisedome and perfection it is to set little store by himselfe, and to magnifie other men, and to haue them in price and estimation. If thou shalt see one offende openlie, or commit some grieuous crime, thou oughtest not therefore to thinke thy selfe more perfite then hee is: For thou knowest not howe long thou shalt thy selfe continue in vertuous life. We are fraile assuredly all the sort of vs: but yet thinke thou that no bodie is more fraile than thy selfe.

Of the Doctrine of the truth.

The thirde Chapter.

Happie is hee whom the truth teacheth, not with letters and words that vanish, but with it selfe, by it selfe euen as it is: For our opinions and senses doe oft times deceiue vs, and be of little force. What profiteth subtile disputation aboute hid and obscure matters, which though we be ignorant of, yet shall they be no hinderaunce vnto vs at the iudgement day of GOD? Truely it is nota-

ble

ble folly that we do wilfully applie our selues vnto curious and hurtfull thinges, and despise such things as be profitable and necessarie for vs. Being so Egle eyed, yet we see nothing at al. Wherfore should we passe vpon those diffused termes of the Logitians called Genus and Species? For he is ridde from a great many of opinions whome that euerlasting worde doth speake vnto: for all things haue their being of the worde onely: and all things doe speake the worde onely: and this is that beginning which doth speak vnto vs, and without whom no bodie vnderstandeth or iudgeth the thing aright: But he vnto whome all things are that one thing, and which draweth all things vnto that one thing, and beholdeth all things in that one thing, the same is able to be cõstant of mind and euermore to repose himselfe in God. O God of truth make mée one with thée in euerlasting loue. It yketh mée to reade and heare many things diuers times. It is in thée whatsoeuer I doe desire and couet. Let all Teachers holde their peace: let the whole worlde kéepe silence in thy sight: Doe thou onely speake vnto mée. For the more néerely ioined that euery man is with him selfe, and

the more dwelling in himselfe, he doth the lesse runne at random abrode, the same doth perceiue both so many the moe thinges, and the more profounde things without labour, bicause he receiueth the light of his vnderstanding from aboue. A pure, simple and constant Soule is not drawne into dyuers workes, which doth all things vnto the honour of God, & laboureth earnestly to ceasse from al loue of himself. For what doth more hinder a man and vere him than the vnruly affections of the soule: A good and godly man doth first and formost take deliberation with himselfe, before such time as he begin his businesse: neither doth he suffer himselfe to be drawne away to wicked lustes by his owne dædes, but enforceth them to be at obedience and commaundement of right reason. Surely there is no combat more sharpe, then for a man to endeuour to conquere himself: and this is the worke that we ought to take in hande, that we dw conquere our selues, and become euery day more strong then our selues, and euermore profite somewhat in vertuous life. For the whole perfection of this life hath a certain imperfection adioyned vnto it, and all the knowledge of truth that we

haue

haue here, is, yet not voide of darckneſſe and ignorance. The humble knowledge of our ſelfe is altogither a more certaine and approued way vnto God, than profound ſearching out of knowledge. And yet is not knowledge to be founde fault withall, or the vnderſtanding of any thing: which being duely conſidered, is good, & the Creature of God. Howbeit I ſay that an vpright conſcience is euermore to be preferred before it, and the life that treadeth the path of Vertue & Godlineſſe. But bicauſe moſt men do ſtudie rather howe to haue knowledge, than to liue well, it happeneth that moſt commonly they erre or wander, and do get in maner no fruit and commoditie, or at leaſt wiſe ſlender and ſmal in conſideration of their trauaile: who, in caſe they would be as diligent both in rooting vp of vices, and alſo in ſowing of vertues, as they are in propoſing of queſtions, certes there ſhould not be ſo many Enormities and haynous offences committed of the Vulgare people, nor yet ſhould there raigne ſo great libertie of life amongeſt thoſe that are learned. And when the day of our doome or iudgement ſhall come, an accoumpt ſhall be required at our hands, not what we haue

read,

read, but what we haue done: nor yet howe well we haue spoken, but howe Christianlike we haue liued. Go to now I pray you, where are all those maisters and passing fellowes at this present which were once of thine acquaintannce whilest they were liuing and flourished in learning, whose stipends other men doe now enioy, which perhaps doe not so much as once thinke vppon them now? Euen they seemed to be somewhat also as long they were alive, and yet now there is no words at all made of them: So sone doth the glorie of this worlde vanish away. If these men had framed a life according to their knowledge, then had they trauailed in the studies of learning happily. How many men doe perish in the World through their vaine knowledge, in that they make small accompt of the worship of God: and bicause the same had leefer to be great then to be humble, it happeneth that their thoughts are nothing but vaine and vnprofitable. He is great in dede, which hath great charitie. He is great in deede, which beeing smal in his owne iudgement, doth accompt all Tipe of honour as a thing of nothing. He is wise in deede, which reckneth al earthly

ly things but for Muck and Ordure, that he may win Christ vnto himselfe: and he is well learned in deede, that doth Gods will and forsaketh his owne.

Of Wit in our doings.

The. iiij. Chapter.

WE muste not beleue euerie thing that is spoken or put into our heades, but the matter must warylie and at layfure be pondered how it agreeth with the wil of God. Euil oftentimes (alack for pitie) is sooner both credited & spoken of an other man than good is, so great is our infirmitie; but such as be perfect, doe not beleue euery mans saying bicause they knowe mans weaknesse to bee both prone vnto naughtinesse, and oftentimes to offend and fall in his wordes. It is a point of great wisedome, neyther to be headlong hastie in those things that thou doest, nor yet to be so stiffe, that thou wilt neuer giue ouer that which thou hast once coueted in thy heart. It is a poynt of the like wisedome, neither to credit euerie mans wordes,

nor

nor yet by and by to vtter and communicate vnto other those thinges which thou hasts hearde and credited. Counsell with the wise and godly person, and rather endeuour to be instructed of him that is better than thy selfe, to follow thine owne deuises. A good life maketh one wise to Godward, and skilfull of many things. The more humble and obedient euerie man doth shew himselfe to God, both the wiser and the more quiet is the same person in all things.

Of the reading of holy Scripture.

The. v. Chapter.

TRuth must be sought for, in the holy Scripture, and not eloquence: and they ought to be read with the same spirite as they are vttered forth vnto vs: and in them profite rather than the subtillitie of reasoning should be ensued: neyther is it lesse méete for vs willingly to reade good and godly Bookes, then such as are difficult and profound: neither let the authoritie of the writer moue thée, to consider whether hée haue bene of small

small or great learning, but let the loue of pure truth draw thée to reading: and again consider, not what person it is that speaketh it, but what thing it is that is spoken. Men doe perish, but Gods Truth abideth for euer: and God speaketh vnto vs after diuers sortes, without hauing any respect at all vnto persons. Our owne curiositie doth oftentimes hinder vs, whilest that we couet to perceyue and discusse those thinges, which should be let alone in all respects. If thou desire to haue fruite and commoditie by them, read thou them humblie, simplie, faithfully, and neuer couet after ỹ name of knowledge. Loue to be questioning with Godly men, & attentiuely heare their sayings, & be not offended at the nipping wordes of thine Elders, for they are not causelesse spoken.

Of the vnruly affections of the mind.

The. vi. Chapter.

WHensoeuer a man doth couet any thing inordinatelye, by & by he is made vnquiet in his mind. The proud or couetous man is neuer at rest within himself: but he which is pure

and humble of minde, the same leadeth his life in perfite peace. But he which hath not yet fully mortified ỹ affections of his mind, that Person is both easily tempted and also is ouercommed with trifling & vile things: One weake of mind, and that as yet is halfe carnall and prone vnto sensualitie, is scarcely able to pull himselfe wholy awaye from earthly desires: and therefore while he doth withdrawe himselfe, full often he doth the same with sorowfulnesse, & if one doe withstand him, he is sone moued or angrie. But if he haue ensued that thing which he hath desired, he is forthwith pricked with the conscience of Sinne, bicause he hath obeyed his desire, which doth no whit make to ỹ peace which he sought for. Therefore true peace of minde is founde, not in learning, but in resisting the desires and affections: and that peace is not in the heart of the carnall man, nor in one addicted to externall things, but in a man that is feruent and Spirituall.

Of

Of fleeing vaine Hope and pride.

The. vij. Chapter.

IT is a point of lightnesse to put hope in men and other Creatures. Be not thou ashamed to serue others for the loue of Iesus Christ, and to seeme poore in this life. Stay not vpon thine owne selfe, but put thy hope in God. Endeuour to thy power, and God shall helpe thy good will and meaning. Put no confidence in thine own knowledge or in the pollicie of any mortall man, but rather in the fauour of God, who both helpeth the humble, and thrusteth downe the proud. Glorie not eyther in thy riches if thou haue them, nor yet in thy friends, if they be mightie: but glory in God which both ministreth all things, and desireth to giue himselfe aboue all thinges. Aduaunce not thy selfe as touching either the mightinesse, or beauty of thy body, which being taken with some slender disease, is by and by defaced. Do not thou stand in thine owne conceite for thy towardnesse and wit, least thou offend God,

whose gift it is whatsoeuer goodnesse thou hast of Nature. Iudge not thy selfe better than other, least perhaps thou be counted worse with God, who knoweth what is in man. Be not proude with well doing, for Gods iudgements are farre other than the iudgementes of men, whome that thing doth many times displease, which doth like men well inough. If their be any good thing in thée, thinke that their be better things in another man, to the intent that thou mayest kéepe still humblenesse of minde. It doth no hurt at all, though a man make him selfe inferiour to all men: but it is hurtefull if a man do preferre himself but before one man. An humble man enioyeth continuall peace: but the minde of the hawtie person is tossed oftentimes with anger and indignation.

Of taking heed of ouer much familiaritie.

The. vij. Chapter.

DIsclose not thy mind to euery man: but communicate thy businesse with the person that is wise and Godly: Be seldome times conuersant with youth

youth & those that be not of the household of faith. Flatter not the rich, nor yet be desirous to liue with great men, but rather associate thy selfe to modest and simple, to godly and well mannered persons, and deale in things that are profitable. Be familiar with no woman, but commend all good women vniuersally. Wish to be familiar to God onely and his Angels: Eschue the familiaritie of certaine men. Charitie must be had towards all men. It is not expedient to be familiar with all men. Sometime it chaunceth that one being vnknowē, hath a very good name, and afterwardes when the same partie is once knowne & present, hee groweth out of estimation and becommeth more obscure againe. Wee with our selues think sometime y we shall like other men well with whom we are growen into familiaritie of whome when the wickednesse of our conditions is once perceiued, we do alss the more displeass and mislike them.

Of Obedience and Subiection.

The. ix. Chapter.

IT very much auayleth to liue in the subiection of an other, and not to be at a mans owne libertie: and much more safely doe men obey, then rule and commaund. Many be obedient for necessitie rather than for loue: and the same they doe with paine, and quickly murmure and grutch: neither doe those persons attaine vnto the libertie of mind, except they shewe them selues obedient both from the heart, and also for Gods sake. Whither soeuer thou turne thy selfe, no rest shalt thou finde in any place, but in modestly bearing the rule of an other man. The imagination and chaunge of places hath deceiued many. Euery man hath delite to doe according to his owne iudgement, and sheweth himselfe somewhat friendly to them which be of that minde that he is of. But if God be among vs, we must wholy giue ouer our owne opinion, and purpose sometimes to enioy the commoditie of peace: for who hath so good a wit that he knoweth all things? Wherefore trust not to much to thine owne opinion:

on: but heare also the iudgement of other men willingly. And in case thou shalt giue ouer thine owne iudgement for Gods sake (notwithstanding that it be good) and shalt follow another, thereby thou shalt profite and come forward the better. For I haue oftētimes heard, that it is more safe to heare and receiue councell, than to giue councell: For possible it is that a mans owne iudgement and opinion may be good inough in a matter, and yet if the same will not obey other so long as reason or the cause doeth require it, by that token may he disclose & betray his owne pride & wilful stubburnesse.

Of the auoiding of familiaritie of wordes.

The.x.Chapter.

TAke heede of the haunt of men as much as it is possible: For talke which doth commonlye passe about worldly things is cause of great hurt, although it otherwise proceede from a minde that is simple and without euill meaning. For being marked with vanitie, we

are quickly defiled, and many times it happeneth that I doe wishe that I had helde my tongue, and that I had not béene in preasé & companie. Now, if the cause be sought why we doe so gladly talke togither and babble one with another, (wheras neuertheles we seldome returne vnto silence, without some remorse of conscience,) it shall be found to be this, that we séeke after comfort by often cõmunication, and desire to relieue our wearied mindes with sundrie cogitacions: and so the more earnestly ỹ we loue and couet euery thing, or the more we perceiue that euerie thing is against vs, so much it liketh vs the more to talke and thinke thereof, and that most commonly in vaine: For this outward comfort causeth no small hinderance vnto the inward and ghostly comfort. Therefore must we watche and pray least the time be spent in ydlenesse: and in case it liketh and be expedient for thee to speake, speake profitable things. That ought most of al to feare vs from babbling, both for that the custome of babbling is sinful, and also bicause it hindereth our comming forwarde to vertuous life. But it is not a little profitable to become better and better in Godlinesse: to vse

vertuous

vertuous talke and communication thereof, especially when men (like one to the other in minde & spirite) are coupled togither in God.

Of the attayning of peace, and earnest desire of profiting.

The xi. Chapter.

WE might enioy sounde & perfite peace, except oure heades were occupied with ỳ sayings & doings of other men, which are no point of our charge: but how can he liue in peace any while that intermedleth himselfe in other mens affaires? That seeketh for occasions abroad? That calleth home himselfe either little or seldome times? Blessed are the simple for they do attaine vnto much peace. And now, why haue certaine Godly men bene so perfite and so addicted to the contemplation of heauenly thinges? namely, bicause they haue earnestly endeuored to mortifie al their earthly lustes, and therefore haue bëne able to cleaue fast, and freely to giue themselues ouer to GOD with all the powers of their soule; But as for vs, we are occupied ouer-

much with the troublesome affections of our mind, and are to much busied with fraile and transitorie things. Seldome times also doe we conquere euen but one vice or sinne: And as for dayly profiting and comming forward in Godlinesse, we are not kindled vnto it, & therefore do we remaine still colde and luke warme. Howbeit, if (being wholy mortified vnto our selues) we were not kept back as men inwardly intangled, vndoubtedly it would come to passe that we might be able to feele diuine thinges, and somewhat to make proofe of heauenly matters. The greatest (if it be not the whole) let doth vtterly consist in this, that we be not free from the troublesome affections and desires of the minde, nor endeuour to walke the perfite path of the Godly. In case the least aduersitie in the world do at any time chaunce vnto vs, we are verie soone discouraged, and then do betake our selues to such comfort as the worlde doth minister. But if we would labour with teeth and nayle to stick to oure tackling as it becommeth valiant Souldiars, it is no doubt but we should see (euen from Heauen) ayde sent vnto vs. Againe, the same GOD is readie to helpe them that

fight

ſight and truſt vpon his fauour, which pro-
cureth vs occaſions to fight, to the intent
that we may get the victorie. But if we ſhal
put the perfection of a Godly life in doing of
theſe outwarde things, our godlineſſe ſhall
then be ſone at a point. Nay ỹ Hatchet muſt
be put to the very Rote, that being purged
from deſires, we may attaine vnto a calme
and quiet ſoule. If we ſhould pluck vp by
the rootes but one ſinne euerie yeare, we
ſhould quickly be made perfite men.

Now, contrariwiſe it commeth to paſſe
that we find our ſelues many times to haue
beene better and more pure from ſinne at the
beginning of our repentaunce and amend-
ment of life, than we were after a great ma-
ny yeares of our profeſſion: Wherby it hap-
neth that whereas our heate and profiting
ought euery day to be more and more, we
thinke it a great matter if a man can keepe
ſtill a peece of his firſt zeale & earneſtneſſe.
If we would ſtraine & force our ſelues ſome-
what at the beginning, it might be brought
to paſſe that afterwardes we ſhould be able
to perfourme all things with delite & glad-
neſſe. It is (no doubt) a paine to leaue thin-
ges that a man hath vſed himſelfe vnto: a

more pain also to fight against a mans owne will. But if thou shalt not conquere small and trifling things, when wilt thou be able to banquishe and subdue the harder things? First of all, resist thine owne inclination, & forsake naughtie custome, least perhappes it lead thee by litle & litle vnto greater difficultie & hardnesse. Would to God thou wouldest marke both how great peace thou shouldest cause vnto thy selfe, and ioy vnto others in behauing thy selfe godly. Out of doubt, thou wouldst then farther forth be incited to come forward in ghostly things.

Of the profite of Aduersitie.

The xij. Chapter.

IT is profitable for vs to bee kept down with calamities and aduersities somtime, because they oftentimes do call backe a man vnto himselfe, whereby he may know that he liueth here in banishment, and may not put his hope or affiaunce in any worldlye things. It is also expedient for vs, that some should speake euill of vs, and haue an euill

and

and sinister opinion of vs, though our outwarde behauiour and inwarde man be tollerable. For these things (I say) doe much make vnto modestie, and keepe vs from ambition: for by this meane it is wrought, that we so much ỹ more seeke for god (the inward witnes,) when as we be outwardly contemned of men, and not sufficiently credited or beleeued. Therefore ought man so wholy to depend vpon God, that it be not necessary for him to seeke many comforts. For when a man of good meaning is pressed and assaulted with aduersitie, or agrieued for his euill thoughts, then doth he vnderstand that gods help is so much the more necessary vnto him, without whome he findeth that he is able to doe no good at all. Then is he sorie: then he sigheth: then he prayeth to be deliuered from this wretchednesse which he doth suffer: then doth it grieue him to liue any longer, and he wisheth for death, that departing out of this transitorie life, he might liue with Christ. Then doth he right wel perceiue that a man can not haue perfite securitie and full peace in this life.

Of resisting temptations.

The xiij. Chapter.

SO long as we are in this life, we cannot be without miseries and temptations: For which cause also it is written in Iob that mannes lyfe is a temptation and warfare. Therefore ought euerye man to be carefull about his temptations, and so watch with prayer, least the Diuell finde occasion to deceiue him, who neuer slumbreth but alwayes wandreth about, seeking whome he may deuour. No man is so perfite and holy, but that he is somtime assaulted with them, neither can we wholy be without them: for temptations are oftentimes very profitable vnto one, though they be troublesome for the time, bicause a man is prefled downe, is purged, is instructed by them. All the Godly that euer were haue passed ouer their life in aduersities and temptations, & by them haue growen vp vnto vertuous life: and such as haue not beene able well to brooke them, the same haue become reprobates and reuolted. There is no calling either so holy, or place so

solitarie,

solitarie, but therin are temptations and aduersities. To be short, as long as a man liueth, he is neuer safe wholy from temptations, because ỹ same is in our selues, of which we are tempted, seeing we are borne in concupiscence & lust. Temptations come vpon temptations, miseries vpon miseries, and alwayes haue we somewhat that we must beare or suffer: For we haue left the state of our felicity. Now, whilst many men do shun temptations, they fall into more grieuous temptations. We shal not conquere by running away onely, but by patience and true modestie shall we be made more strong than our enimies. He which outwardly declining temptations onelye, doth not pull them vp by the rootes, the same is so farre from profiting and comming forward, that temptations do so much the sooner assaile him againe, and he is by so much in the worse case again. By enduring a little and a little, (and that with pacience) thou shalt sooner by gods help get the maistrie, then with sturdinesse and importunitie. Vse councell oftentimes in temptation. And if another man be tempted, shew not thy selfe rough and rygorous vnto him, but rather minister him comfort, like as thou

thou thy selfe wouldest haue comfort ministred vnto thée. The Originall of all euill temptations, is vnconstancie of minde and slendernesse of faith or trust in God. For like as a Ship without sterne is tolled to and fro with windes, euen so a lose fellow and one that can but euill kéepe himselfe vnto that which he once determined, is diuersly tempted. As the fire maketh tryall of Iron, so doth temptation make triall of a man. We many times know not what we are able to do: but what we are, temptation doth make manifest vnto vs. Most of all we must be vigilant or watchfull at ỹ beginning of temptation: For then is the enimie more easilie conquered, if he be not suffered to enter into the dore of the mind, but be met without the Threshholde by the waye, as sone as euer he hath knocked. Therefore full well did a certaine Poet say.

Stop the beginning, so shalt thou be sure
All doubtfull diseases to swage and to cure:
But if that thy Phisick thou happen to slack,
Then helpe comes to late: the sick goes to wrack.

For first of all, the bare cogitation commeth to thy mind: next a vehement imagination: last of all, a delectation, wicked motion and assent.

assent. Whereby it happeth that by little and little the malicious enimie doth enter in thorowly, whilst ỳ he is not encoũtred at the beginning. And how much the longer that euery man is dull and slow to resist, so much both the weaker daylie doth ỳ same man become, & the enimie likewise the more mightie against him. Some at the beginning of their amendment of life, do suffer more sharp bickerings: other at the ende: other are vexed all their life long: some there are that be tempted but sleightly according to the wisedome and equity of Gods prouidence, which wayeth the manners & deserts of men, and dispenseth all things before to ỳ saluation of his elect. Therfore we ought not to dispaire, whilst we are tempted, but pray vnto God so much the more feruently, that he would vouchsafe to helpe vs in all aduersitie: who no doubt will so temper the euent of suche temptation, (according to Paules saying) as we may be able to beare it. Wherfore, in all temptations and aduersities, let vs humble our mindes to the mightie hande of GOD, which is able to kéepe and to lift vp ỳ humble of heart. In temptations and aduersities a man is tried how much good he hath done,

and therein both the greater grace doth appeere, and also vertue doth become the more manifest: neyther is it any great matter if one be Godly and zelous when nothing doth trouble him: but if he shew himselfe patient in the time of miserie, then is there good hope that he shall come forwarde much. Some there are which get out safelye from great temptations, and the same againe are oftentimes ouercome with small and daylye temptations: so (that being so discouraged) they neuer haue confidence in themselues in the great temptations that are weake in so small and so trifling.

Of taking heede to rash iudgement.

The.xiiij.Chapter.

LOoke vpon thine own self: beware thou iudge not of the dœdes of other men: for in iudging of other we doe both labour in vaine & are commonly deceyued, and do quickly sinne or offende. But we alwayes trauaile fruitfully with the iudging of our owne selues, and with the examining of our owne

owne selues. As we fancie and are affected toward euery thing, so most commonly doe we iudge thereof: and quickly doe we leese true and vpright iudgement, because we are blinded with selfeloue. Howbeit, if we were alwayes led with the loue of God alone (our wit repugning,) the truth should not so sore trouble or disorder vs. But many times somewhat is hid inwardly, or is also added without, which draweth vs away with it. Many in their deedes do loue themselues vnawares: and those same doe seeme to be so long of quiet and pacified minde, as things doe fall out according to their owne hearts desire. But if things go otherwise then they themselues doe couet, they are easily moued and brought vnto sorrow. Discensions doe arise many times and oft betweene friendes and countreimen, and betweene ỹ godly and men wholy bent vnto vertuous life, for the diuersitie of iudgements and opinions. For auncient custome is left with much adoe: beyond that that he seeth, no man is willingly led. Therefore if thou shalt more stay thy selfe, either vpon thine own reason, or vpon thine owne trauaile, then vpon that vertue which maketh mã subiect vnto Iesus Christ

scarcely

scarcely (nay not scarcely neither) shall it come to passe that thou mayst be such a man as the light of Gods spirite may illuminate: For God will haue vs to be wholy in subiection vnto him, and to climbe aboue the reach of reason with loue enflamed.

Of the workes of Loue.

The. xv. Chapter.

There ought to be no hurt don at all for any cause, or for the loue of any mortall man: but for the profite of ỹ needie person, a good déede is nowe and then to be let passe for a time, or to be turned into a better dæde: for by this meanes a good déede is not neglected, but is turned into the better. Without charitie the outward worke doth nothing preuaile: but whatsoeuer is done in charitie, although the same be but small and course, it is made altogither fruitfull and profitable. For God doth more beholde with how great loue euerie thing is done, then how great the same thing is. Much doth hée that loueth much: much doth hée that doth something well:

well

well doth he that serueth the common profite more than his owne will. Many times it seemeth to be charitie which is rather carnalitie. For seldome it hapneth that carnall inclination is away, a mans own will, hope of reward, desire of commoditie. He that is indued with true and perfite Charitie, the same serueth himselfe in nothing, but studieth for Gods glorie in all things. He doth also repine at no bodie, bicause he loueth no priuate ioy, nor will reioyce in himselfe, but wisheth to be made blessed in God aboue all good things. He attributeth no goodnesse to any man, but wholy acknowlegeth all thinges to be gods, from whom as from a fountaine all things doe flowe, in whome at the last all ỹ Godly do rest, with the enioying of felicitie. But if a man haue but a sparke of true loue, the same no doubt feeleth that all earthly things are full of vanitie.

Of bearing with other mens faults.

The. xvi. Chapter.

THose things which no man can amend either in himselfe or in another, he ought to beare patiently vntill such time as God doe determine

otherwise. Think that perchaunce it is better so to be for thy triall and pacience, without the which our merites are not greatly to be wayed. Neuertheleſſe thou oughteſt for ſuch lettes to make ſupplication vnto God, that hée would vouchſafe to aſſiſt thee, that thou mayſt take theſe things wel and quietly. If one once or twiſe admoniſhed doe not as thou wouldſt haue him, fall not out with the ſame party, but commit the whole cauſe to god, to the intent ỹ that may be done in al his ſeruaunts, which is agreable both to his pleaſure and honour, who knoweth well how to turne euill vnto good. Endeuour thy ſelfe to be patient in bearing of all the vices and infirmities of other men, bicauſe thy ſelf alſo art diſeaſed with many which muſt likewiſe be ſuffered of other. If thou canſt not faſhion thy ſelfe to bée ſuche a one as thou wouldeſt, how art thou able to frame an other to thy mind? We deſire that other men ſhould be perfite, and we in the meane time doe not correct our owne faults. We will that other men be ſeuerely corrected, and we our ſelues refuſe to be corrected. The immoderate licenciouſneſſe of others doth miſlike vs: we our ſelues in the meane time will

not

not suffer repulse. Other we will haue to be brideled with lawes, we our selues doe not suffer our selues any more to be kept vnder. By this it is plaine, that we doe not loue another man as we loue our selues. Truely if all were perfite, what should there be that we should suffer at an others mans hande for Gods sake. Nowe, it hath so seemed good to god ỹ we should learne one of vs to beare the Burthens of another, inasmuch as no man is without fault, no man is without his burthen, no man is sufficient to himselfe, no man is wise inough for himselfe: but that it is necessarie for one of vs to beare with another, to comfort one another, to helpe one another, to instruct one another, to admonish one another. Nowe is it more easily declared by occasion of aduersitie, howe vertuous and Godly euery man is: For the occasions doe not make a man fraile, but do shew what manner of fellow he is.

Of solitarie Life.

The.xvij.Chapter.

YOu must learne to breake thy selfe of many thinges, if thou wilt maintaine peace & concorde with other: If thou wilt stande vprightly & come forwarde, see thou thinke thy selfe to be but a banished man & a Pilgrim vppon the earth. Thou must be made a fole for Christ his sake, if that thou wilt leade a Godly life. The Garment and shorne head make nothing to the purpose: but it is the chaunging of our conditions, and the full mortifying of our olde Adam, that causeth a man to be Godly in déede. Hée that séeketh any thing else then mére God and the saluation of his owne soule, the same person shall finde nought else but miseries and sorowes for his labour. Neyther can he long time abide in quietnesse of minde, which endeuoreth not to be the least of others, and to be subiect vnto all men. Thou hast come into this life to be a seruant, and not to beare rule. Wéete that thou art called to suffer & labour, and not to passe thy time in ydlenes and vaine communication. Men are here tried

tried as Golde in the Fornace. No man can ſtand vpright in this life, but ſuch a one as wiſheth to kéepe downe himſelfe in his heart for Gods ſake.

Of the examples of godly Fathers.

The.xviij.Chapter.

Beholde the feruent and zelous examples of thoſe godly Fathers in whome very perfection and Godlineſſe of life did gliſter, and thou ſhalt ſée how ſlender and in a manner nothing at all it is that wée our ſelues doe performe. Alack, what is our life if it be cõpared with theirs? Thoſe Godly men and friendes of Chriſt did ſerue the Lord in hunger and thirſt, in colde and nakedneſſe, in trauaile and wearineſſe, in watchings and faſtings, in prayers and vertuous Cogitations, in many perſecutions and ſpiteful obloquies. How many and how grieuous miſeries did firſt the Apoſtles ſuffer, after them the Martyrs, Confeſſors, Virgins, and in fine all the other that euer deſired to follow the ſteppes of Chriſt? For they hated their

owne soules in this life, that they might keepe the same for life euerlasting. O how severe, how vnpleasant a life did those holy Fathers passe ouer in solitarinesse? Howe long and grieuous temptations did they patiently abide? Howe many times were they vexed of the enimie? How many and howe feruent prayers did they offer vnto GOD? With howe great severitie did they shewe themselues continent and chaste? With how great studie and feruour did they trauaile to come forwarde in ghostly thinges? How sharp warre did they keepe in taming of their vices? Of how sincere and vpright minde toward God were the same endued? Whilest the day did last, they laboured in their vocation: in the night time they gaue themselues to praye vnto almightie God: and yet whilest they were at labour they did not ceasse from the prayers of the minde. To be short, they employed the whole time to profitable vses, and euery houre occupied in the contemplation of God, seemed but short: insomuch that for the very sweetenesse they had to thinke on Heauenly things, they did euen forget the necessitie of regarding and loking to their bodies. They renounced all

riches,

riches, authorities, honours, friends kinnesfolke, neyther did they couet to enioye any worldely thing. To be short, they scarcely applied necessary things to the maintenance of their life, insomuch that they were sorie also, through verie necessitie to become slaues vnto their bodies. Therefore they were poore in earthly things, but in the fauour of God and vertues they were very riche: and being needie outwardlie, were inwardly refreshed with the grace and comforts of God. They were deuided from the worlde, but verie neare and familiar friends vnto God: They were both in their owne iudgement of no regarde, and in the sight of the worlde despysed persons and abiects: but of GOD they were accounted verie great and excellent. They were constant in modestie: they liued in simple obedience: they abode still in charitie and pacience, and did therefore profite daylie in the spirite, and had great fauor at Gods hande. In fine they ought to be an example and spectacle to all Godly persons, and more to prouoke vs to go forward manfully, than the multitude of such as are but warme in vertuous life ought for to hinder vs. How great was the feruencie of all the

Godly at the beginning of that holy profession of theirs: How great deuotion of prayers: How great emulation of vertue: How streight and seuere discipline did raigne among them: How great reuerence and obedience did flourish in them all vnder the rule of their Maister. The monuments yet remaining do witnesse that those men were holy and perfite in deede, who subdued the world in fighting so stoutely. And nowe he is accoumpted great, so that he offende no lawes, so ỳ he can patiently beare ỳ wrongs that are done vnto him. O the sluggishnesse of our time and state, that so soone do decline from the olde zeale and are wearie of life for faintnesse and warinesse. Would to God the profiting in vertues did not wholy slæpe in vs, which haue many times sæne so many examples of the Godly.

Of the exercise of a true godly person.

The.xix.Chapter.

THe life of the Godlye man ought wholy to excell in all kinde of vertues, that he may be such a one inwardly, as he sæmeth to the World outwardly:

wardly: Nay, rather he ought for good cause to be much more inwardely than he is seene outwardly. For that God is he that doth beholde vs, whome we ought highly to reuerence in what place soeuer we be, & to walke in purity and cleanenesse of life in his sight, after the manner of Aungels. We ought euerie day to renue our determined purpose of good life, and as though we were turned from sinne vnto good life but this daye first of all, euen so to quicken and stirre vp oure selues vnto earnest desire, and to say as followeth: Helpe me, O my Lord and God, in my good purpose, and holy worshipping or seruing of thee: and graunt vnto me to make a perfite entraunce and beginning this present day, for that which I haue hitherto done is nothing at all.

Great diligence is needeful for this our purpose of running and comming forwarde, in case we will rightly bring to an ende that thing which we haue begon. For if he which taketh this businesse in hand valiantly is yet many times tyred withall: what shall that man doe which beginneth the same but seldome or vnconstantly? Surely, the forsaking of our purpose doth chaunce diuers

wayes, and the least omitting of spirituall exercises that can be, scarce hapneth without some hinderance and losse. The determination of the iust dependeth vpon Gods fauour and not vppon their owne wisedome, vnto whome they alwayes trust whatsoeuer they take in hande. For man in deede doth propose, but God doth dispose. Neyther is it in mans handes how the thing that he doth shall fall out in the ende. If the accustomed exercise of oure decree or purpose be at any time let passe, either for pietie or brotherly profite, the same may soone be called backe againe: but if it be sleightly giuen ouer for a time, eyther for tediousnesse or negligence of minde, then is the same a great fault in vs, & is cause of hurt: Though we endeuour to ỹ vttermost of our power, yet shal we quickly offend in many things. Neuertheles some certaintie must alway be appointed, especially against those vices which be a let vnto vs aboue the rest. We must aswell search & set in good order and frame the outwarde, as the inward things, bicause they are both necessarie to our comming forwarde in godlinesse. But if thou canst not incontinently call for an accoumpt of thy selfe, yet doe it some-

sometime at the least wise, and once euerie day at the least: namely either at the Morning or at night. At night decrée with thy selfe what thou wilt doe in the Morning: At night examine thy maners, what thou hast bene in the day time in wordes, in dedes & in thoughts: for in these things perhappes thou hast oftentimes offended both God and the World. Arme thy selfe against ỹ wickednesse of the Diuel as becommeth a stoute fellow. Bridle thy glotonous appetite, and so shalt thou bridle all desire of the flesh the better. Be neuer altogither idle, but alwaies either reade or write, pray or thinke, or doe something to the common profite. We must haue respect in using of the exercises and tamings of ỹ body, neither are they to be practised of all men alike. They ought not to be done abrode which are not common: For things priuate are exercised with more safetie at home. Neuertheless, ỹ must be ware least thou be slowe in thinges that be to be done abrode, and more readie to thy priuate things: but rather hauing done thy duetie and vocation, if there be any further leysure, restore thy selfe home according as thy profession in Godlynesse doth require. All men

cannot haue one kinde of exercise, but diuers exercises be conuenient for diuers persons. Againe, diuers exercises doe please according to the diuersity of times: as that some should more like on the holidayes: and some other againe on the working dayes. Some wée haue néede of at the time of oure spirituall fight: some againe in the time of our peace and rest. It doth vs good to thinke vpon some thinges whilest we are in heauinesse: And some other things it liketh vs to occupy our mindes vpon, whilest we are ioyfull in the Lord. Good exercises are to be renued oftentimes, especially vpon the holydayes, as though at that time we were departing out of this life and going to the euerlasting holidayes. Therefore ought we at that time to prepare our selues with carefulnesse, and to shewe our selues more Godly, and to doe Gods commaundements more straightly, as men that shal receiue reward of our trauaile at Gods hande ere it be long. But if our departure be deferred, let vs beleue that we are not well prepared, and that we are yet vnworthie of so great glorie that is to be giuen vnto vs at the certaine and appointed time, and let vs endeuour to prepare our sel-

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ues moze diligently to our ende. Blessed is that seruant (saith Luke the Euangelyst) whome the Lord at his comming shall finde watching. Knowe ye this for a certaintie, that he shal be made chief ouer all his goodes.

Of the loue of solitarinesse and silence.

The. xx. Chapter.

Seke for an apt and conuenient time to be at leysure, and think oftentimes vpon Gods benefites: and letting passe curious things, be oftētimes reading of such matters as ỹ minde may rather bee pricked or stirred vp withal then occupied. For if thou shalt withdraw thy selfe from superfluous communication, and from ydle gaddings aboute, and also from hearing of straunge thinges and rumors, thou shalt finde both leysure sufficient and conuenient inough for the exercising of good thoughts. Euen so the godliest sort did shun the conuersion of the World, when they might conueniently, and did desire rather to liue seperately vnto God. A certaine

certaine man said: As oft as I haue beene among mẽ, I haue returned home a man lesse then I was before. For we haue proofe of this thing many times whẽ we babble together any long time. It is an easier matter altogither to holde ones peace, then not to passe a measure in his wordes. It is an easier matter to kæpe at home closely, thã to kæpe him vpright ly abrode from sinning. Therefore, who so striueth to come to inwarde and spirituall thinges, he must decline from prease and multitude with Christ Iesus. No man commeth abrode safely, but he which kæpeth at home willingly. No man ruleth safely, but he which is subiect willingly. No man commaundeth safely, but he which hath learned to obey gladly. No mã reioiseth safely, but he which hath the testimonie of a good conscience. No man speaketh safely, but he which kepeth silence gladly. Neuertheless ỹ securitie & quietnesse of the verteous hath alwayes bæne ful of the feare of God: neither haue they bæne the lesse carefull & humble of spirit, although they did excell in great vertues & heauenly gifts. But the securitie of ỹ wicked doth come of pride and hawtinesse, & at length is turned to the deceiuing of themselues. Neuer promise vnto thy selfe safetie

in

in al things whilst thou liuest in this world though thou séeme Godly and a despiser of worldely things. Many times hath it happned ỹ they haue béene in great daunger for their ouer much confidence & presumption, which by the iudgement of the worlde were counted better than other men: By which it is brought to passe ỹ for many it is more profitable not wholy to be voyde of temptations, but often to be tempted, least perhaps they bæing tw careless should be puffed vp with pride, or least therby they should runne the more licenciously to outwarde comforts. But if a man woulde neuer séeke ioy at the world, if he woulde neuer make nor meddle with the worlde: God Lord how vnspotted a conscience should he euermore retaine and kæpe: If a man woulde cut off all vaine carefulnesse, and thinke onely vpon Soule health and heauenly matters, and put his whole trust in God onely, O Lorde howe great peace and quietnesse should the same partie enioy: No man is worthy of heauenly comfort, but he which shall exercise himselfe diligently in the godly taming of himselfe: which taming of thy self, if thou wouldest come vnto, get into thy Chamber, and shut out the troublesome cares of the world,

like

like as it is written. Ponder ye vpon these thinges in your Chamber closely and secretly. Thou shalt manie tymes finde in thy Cel, that which thou shalt forgo abrode. Thy Cell béeing continually frequented, wareth swéete: the same againe béing negligently vsed, is cause of tediousnesse. But if at the beginning of the amendment of lyfe thou shalt rightlye frequent the same and shalt keepe thy selfe therein, at length it will fall out that nothing shall be more pleasant vnto thée, nothing more full of comfort: In silence and quietnesse doth the Godly soule goe forwarde, and doth learne the misteries of the Scriptures. In them he findeth whole fluds of teares, with the which he may euery night wash and make cleane himselfe, to become so much the more familiar to his Creator, the Father if he liue from all carefulnesse of the worlde. Therefore that person that withdraweth himself from his acquaintance and Friendes, is resorted vnto of God himselfe and of his holy Aungels. It is better to liue closely and to haue regard vnto a mans own saluation, than with ỹ contempt of himself euen to worke miracles. Laudable it is to the godly person seldom to go abrode,

to

to flie to bée séene, to be vnwilling also to sée other men? Why desirest thou to sée that which is not lawfull for thée to haue and enioy? The worlde perisheth and the desire thereof: the lustes of pleasure doe allure to roauing abrode: but after the time is once past, what good hast thou gotten thereby, vnlesse it be dæpe repentance and vaine wandring aboute of the soule? A mirrie goyng forth is oftentimes cause of a sorrowfull returning: and a ioyful Euening watch, doth cause a sad Morning. Thus the whole ioy of the flesh doth enter in with a flattring countenaunce: but at length it nippeth and slaieth. What canst thou sée elsewhere that thou mayest not beholde here in thy Cell? Loe, where the Heauen and the earth and all the Elementes are: For of these are all thinges created. What canst thou sée any where that doth long endure in his béeing? perchaunce thou thinkest to be satisfied with such contemplation: but that shalt thou neuer attaine vnto. If thou couldest beholde presently euen all things that euer are, what should they be else but a vaine spectacle and sight? Lift vp thine eyes aloft vnto God & craue pardon for thy sinnes & offences. Giue

ouer vaine things vnto vaine persons, and busie thou thy selfe aboute those which God doth commaunde to meddle with. Shut thy selfe close within thy house, and call thy beloued Jesus vnto thée. Abide still with him in thy selfe: for else where shalt thou neuer finde so greate peace. If thou hadst not gone abrode nor heard any rumors of things thou shouldest sooner haue continued still in quiet peace. Now, seeing that it doth sometime delite thée to heare nouelties, it falleth out that thou must be faine to beare the trouble and vnquietnesse of the soule.

Of chastising thy soule and keping the same in awe.

The.xxi.Chapter.

IF thou wilt any thing come forward, holde fast the feare of God, and be not ouer dissolute or retchlesse, but kéepe in all thy powers vnder discipline: and yéelde not thy selfe vp to vaine and transitorie ioy of the worlde: Addict thy selfe to a correcting and chastning of thy soule, whereby thou shalt finde godlynesse.

nesse. Great is ỹ commoditie of such chastisment and exercise, which slouthfulnesse and sluggerdie is wont sone to destroy. A wonder it is that any man can euer reioice truely in this world, which considereth & wayeth thorowly his owne banishment and so many daungers of his soule. For the lacke of due consideration & by meanes of our dulnesse, we do not fele the sorrowes of our minde in our offences: but many times do laugh with lightnesse, when rather we had good cause to weepe if we did loke well vnto it. There is no true libertie or substanciall ioye in any thing, sauing in the feare of god ioyned with a good conscience. Happie is the man that is able to cast away the impediments and lets of all worldely things, and yelde himselfe wholy to the chastning of his soule. Happie is he that renounceth and putteth from him whatsoeuer may staine and burthen his cõscience. Fight like a man: custome is maystred with custome. If thou canst perswade thy selfe not to meddle in other mens matters, they likewise shall not haue to do with thine. Procure not thy selfe another mans charge, or inwrap not thy selfe with the causes of thy betters. Haue chiefely thine eyes

alwayes bent vpon thy selfe, and admonish or warne thy selfe more than all other of thy deare friends besides are wont. If thou be voide of the fauour and good will of men, do not admonish thy selfe with an euill will, but rather take it grieuously that thou dost not so well & circumspectly behaue thy selfe as it becommeth the seruant of God and the person vertuous in deede. It is both more profitable and more safe for a man many times to haue few comforts in this life, especially worldely: for in that we eyther haue not or doe seldome feele such comforts as god doth minister, we our selues are therefore to blame which neyther seeke after the pricks of conscience, nor yet wholy cast away vaine & outwarde comforts. Weete thou well that thou art not onely vnworthy of diuine comfort, but also worthie of great miserie. If a man be at any time pricked with the true sorowes of heart, it commeth to passe thereby that the whole world is bitter and yrkesome vnto him. The good man findeth sufficient causes to be sorie and to weepe or mourne: For whether he consider himself or else looke vpon an other man, he seeth that no bodie liueth without calamitie in this worlde: and

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the more deepely he considereth himselfe, so much the more grieuously doth he sorrowe. Now, the causes of due sorrow and prick of conscience are our owne sinnes and vices, in the which we do so lie wolred and wrapped, that we are seldome times able to behold the heauenly things. If thou wouldest more oftentimes muse vpon thy death, than thinke vpon longnesse of life, there is no doubt but that thou wouldest worke the amendment of thy selfe the more earnestly. Againe, if thou wouldest throughly way in thy minde the Torments that shall be in Hell, gladly I thinke thou wouldest sustaine labour and sorrow, and wouldst not be afrard of any seueritie and streightnesse applied to thy selfe. But bicause those things are not suffered to sinck deepely into our mindes, and for that we are not in loue with flattring shewes of the worlde, it hapneth that we continue still to remaine colde and slow, many times poore and needie of the spirite of God, whereby our wretched bodie taketh occasion quickly to cõplaine & mone. Wherefore make thy prayer vnto God with humblenesse of heart, that he will stirre vp his heauenly sparckes and motions in thy soule, and saye thus with that

Prophet: Feede mee, O Lorde, with the breade of Teares, and wash away my Cup with mourning.

The consideration of mans miseries.

The.xxij. Chapter.

THou art a wretch whereſoeuer thou be, and whither ſoeuer thou turne thy ſelfe, vnleſſe thou turne thy ſelfe vnto GOD. Wherefore art thou troubled or diſquieted when things frame not according to thy hearts deſire? What is he vnto whome all things fall out as he wiſheth? It is not I, it is not thou, it is not any man liuing beſide: I ſay, there is no man liuing voide of all calamitie and ſorow, no not the King, no not ỹ Pope himſelfe. Who is then in the beſt caſe of all others? euen he that is able to ſuffer ſomething for Gods ſake. Moſt of them that are weakelings and fraile doe commonly ſay: Ah ſee how happily he liueth yonder, howe welthie he is, howe mightie he is, in howe great honour he is, what a big man he is, what a well fauoured man he is. But loke

thou

thou vppon the Heauenly good thinges, and thou shalt see that all these good thinges of this mortall life are nothing to be accounted of, beeing altogither vncertaine and burdensome, as ỹ which we neuer do possesse without carefulnesse and feare. The felicitie of man doth not consist in the plentie of suche maner of good things: but rather a measure ought to be sufficient vnto him therein. For to liue bent vnto the earth, is very miserie in deede. The more diuine or heauẽly that euery man doth couet himselfe to bee, so much doth this life become the more vnpleasaunt vnto him, to weete, the more he both feleth & clearly seeth ỹ offences of mans corruption. For to eate, to drinke, to watch, to sleepe, to rest, to trauaile, and to be subiect to all the other necessities of nature, is vnfainedly great miserie and calamitie to the Godly person who coueteth to be set free and at libertie from all maner of sinne. For grieuously is a mã pressed downe with the necessities of the body in this life: and therefore doth that Prophete make humble prayer in these wordes to bee deliuered from them: O Lord, drawe mee out of my necessities. But wretched are they that know not their owne miseries: and

againe more wretched which doe loue this miserie and mortall life, which some doe so farre embrace (whereas neuerthelesse through their trauaile and carefulnesse they can scant yet get them selues but necessarie thinges) that if they might liue here euermore, they would passe nothing at all on the kingdome of GOD. O mad braynes and faithlesse persons, who lie drowned so deepely in the earth, that (like Wretches) they are nought else in their mindes but carnall things, and shal once at the length feele not without torment, howe vile and nothing it is that they haue loued so much. But those good men of God and all the vertuous sort as many as euer were Christes friends, did not looke vpon those things that did please the flesh, or that did make a goodly shew for this present time, but with all hope and greedinesse did breath to euerlasting good thinges, and with their whole heart were caried vnto the highest & the inuisible thinges, least they should bee drawen downe to the lowest things through the loue of the visible. O brother do not dispaire in comming forward in godly things. As yet thou hast time and space: why then dost thou put off thy purpose frō day to day?

Arise

Arise and begin out of hand and reason thus with thy selfe: now is the time to be doing: now is the time to be fighting: nowe is the time to repent & amend thy lyfe. In roughnesse and aduersitie is the time to deserue. Thou must passe through fire and water if thou wilt come vnto refreshing & comfort: except thou minister violence vnto thy selfe, thou shalt not maister sinne. So long as we beare about this fraile bodie of ours, we can not liue without yrkesomnesse and sorrow. In déede we would faine haue rest from all wretchednesse: but bicause through sinne we haue lost our innocencie, we haue also forgone our true happinesse & felicitie. Therfore we must holde vs still vnto pacience and amitie for the mercy of God, till such time as vnrighteousnesse passe away, and this mortalitie of ours is swallowed vp of life. Lord God how great is mans frailty, which euermore is prone vnto sinning: This day thou confessest thy sinnes, and hauing confessed the same, to morrow thou committest them againe. Now presently thou determinest to beware and take héede, and within an houre after, thy doings be such as though ỹ hadst not determined at all. Therefore great cause

haue we to keepe vnder our selues and ne-
uer to haue any great good liking of our sel-
ues, which are so fraile and vnconstant. It
may also be soone lost with negligence which
with much trauaile hath scantly bene attay-
ned by the helpe of God: what shall become
of vs at ỹ last, that do wax warme so soone?
Wo be to vs that thus trauaile vnto rest as
though there were peace & securitie alredie,
when as no token of true godlinesse doth yet
appeare in our conditions. Surely we haue
neede to be instructed vnto good manners a-
fresh againe like yong beginners, if happily
there be any hope of amendment & greater
profiting in Heauenly things.

Of the meditation of death.

The.xxiij.Chapter.

SEeing thy life shall haue an
ende so quickly, loke well a-
bout thee. Man flourisheth
to day: to morow he is no
where, & being taken out of
the sight of the world, is by &
by also forgotten of ỹ same. O blockishnesse
& hardnesse of mans heart, which thinking
onely

onely vpon things present, hath no regarde to that that shall come after. Thou oughtest in suche wise to behaue thy selfe in all, both deede and thought, as though thou were redie to die by and by. If thou haddest a good conscience, thou wouldest not muche feare death. Better it is to be ware of sinne, than to flie death. If thou be not in a readinesse to daye, howe wilt thou be readie to morrow? The day following is vncertaine: How knowest thou whether thou shalt liue till to morrow or no? What preuaileth it to liue a great while, when we be so little amended in our liues? Surely long life doth not alwayes make a man better: May oftētimes it encreaseth sinne. Would to God we had behaued our selues well in this lyfe but one dayes space. Many doe recken the yeares of their amendment and repentance, when oftentimes the fruit thereof is but slender. If it be a terrible thing to die, perchaunce it is a more perillous thing to liue any longer. Happie is he that hath euermore the houre of his death before his eies, and frameth himselfe euery day to die. If thou hast euer seene a man die, thinke that thou must passe the same way to. Be in doubt in the Morning whether

whether thou shalt liue till the Euening: And again at night be afeard to promise thy selfe life till Morning: and alwayes be in such a readinesse, & liue in such sort that death may neuer find thée vnprouided. Many die sodainly and when they looke not for it: for ỳ Sonne of man will come when we thinke not of his cõming. When as that last houre shall come, thou shalt begin to thinke much otherwise of thy life passed, then thou diddest before, and shalt be in déepe sorrow and heauinesse for that thou hast béene so negligent and so slack. O happie and wise man who endeauoureth now to be such a one in his life, as he willeth to be found at the time of his death. For the perfite contempt of the world, the earnest desire of comming forwarde in vertue, the loue of discipline or good forme of liuing, the labour of repentaunce, the readie minde to obey, the denial of himselfe, and the suffering of euerie calamitie for the loue of Christ are cause of great hope to die wel and happily. Thou art able to doe many things wel while thou art in health: but being sick I know not what thou shalt be able to doe: For few are made better through sickneſſe, and they that driue off ỳ amendment of their

life

life vntill that time are seldom times made Gods seruants. Better it is to repent and to liue so now whilest thou maist, as after thou maist liue for euer. Otherwise, if thou forgo this occasion and opportunitie, thou shalt afterwardes seeke for it to late, and the tyme shal be when perhaps thou shalt in vain desire to haue no more but one day & one houre to amende thy life. Therefore bestirre thy self, and way deepely from how great daunger thou shalt be rid: how great a mischiefe thou maist auoide, if thou alwayes warily foresee death. Endeuour so now presently to liue, that at the houre of thy death thou maist rather reioyce then be afearde. Learne now to die to the world, that then thou maist liue with Christ: Learne now to contemne all things, that then thou mayst freely passe forward vnto Christ: Subdue thy body nowe with repentance & amendment of life, that thou maist haue assured confidence and trust in Christ. Ah fole, wherfore dost thou think that thou shalt liue long, seeing thou hast no warrant for one day here? How many haue beene deceyued and taken out of the worlde sodainly? Howe may times hast thou heard it spoken? He was slaine with the Sworde,

that man was drowned in the water: That man fell downe and broke his neck: He died with meate in his mouth: He ended his life in playing: another with fire, another with sworde, another with plague or pestilence, another was slaine of Theeues. Thus death is the ende of all: and the life of men passeth away like a certain shadow. Who shal help thee when thou art deade, if thou forgo the occasion when thou art aliue? Now, now I say is it time to be doing, whilest thou art ignorant both of the houre of thy death and mayst safely looke to thy selfe against the time to come. Whilest thou hast time heape vp vnto thy selfe immortall richesse, & thinke vpon nothing else but vppon thy saluation, and passe onely vpon heauenly things. Procure thee friends now, that may receiue thee when thou art dead into euerlasting tabernacles. Become a Pilgrim and straunger on the earth, as vnto whome worldly businesse doth nothing belong. Haue a soule free and lifted vpward vnto god, seeing thou hast no long dwelling or abode in this life. Direct thy Prayers and daylye sighings wyth Teares vnto that place, that thy spirit after death may blessedly flit vnto God.

Of

Of the last iudgement of God and punishment of Sinners.

The.xxiij.Chapter.

N all thinges haue an eye to the ende, and after what sort thou shalt stande before that seuere Iudge, from whome nothing is hid, who neyther is pacified w̄ gyftes, nor alloweth vnreasonable excuses, but doth iudge according to vprightnesse & truth. O wretched and foolish art thou, O thou sinful man; what aunswere wilte thou make vnto almightie God which knoweth all thy sinnes, who sometimes feareſt the countinaunce of an angry man: why dost thou not loke vnto thy selfe against the daye of iudgement, wherein no bodie can be excused or defended by his Attorney: For euery man shall haue inough to aunswere for himselfe. Now is thy labour profitable if thou list, now is thy mourning accepted, now may thy sighing be heard, and pacifie God and purge thy selfe. And wholy is the patient man purged after a healthfull sort, who receyuing iniurie, is

more

more sorie for the wickednesse of an other man than for the wrong that is done vnto him, and gladly craueth pardon for his enimies, and forgiueth them with his heart, and doth not slack or foreslow the time himselfe to aske forgiuenesse of them: and soner pitieth than is angrie, and oftentimes doth vse violence and compulsion to his owne selfe, and endeuoreth to make his flesh wholye subiect vnto the spirite. Now, these things are not to be driuen off from time to time, but must be practised in this life, and that also quickly. Howbeit, we surely do deceiue our selues through the inordinate loue of our flesh. I pray you what else shall that fire burne then sinnes? The more thou shalt now fauourablie yéeld vnto thy selfe, & shalt obey thy flesh, so much the more grieuous punishment shalt thou suffer afterwarde, and so much the more plentiful matter shalt thou heape vp to thy selfe to be burned. For looke in what things euery mã hath sinned, in the same shall he be punished again according to the greatnesse of the sinne. There shall the slouthfull be pricked with hote burning pricks. There shall the Gluttons be tormented with bitter hunger and thirste.

There

There shal the lecherous and louers of pleasures be bathed in burning Pitch and stinking Brimstone. There shall the enuious howle out like mad Dogs, and euery vice shall be punished with his owne torment. There shall the proud be ouerwhelmed with all reproch and rebuke, & the couetous persons shall be vered with most miserable needinesse. To be short: there, one houre of punishment shall be more tedious and painefull, than was a long time here in the bettering of our manners. There the wretches haue no rest, no comfort: but here yet is sometimes a pawse of sorrow, and the comforting of our friends doth quiet our hearts. Wherefore be carefull now, and be sorie for thy sinnes, that in the day of that iudgement thou mayest safely reioyce with the blessed. For then shal the iust stand with great constancie against those of whome they haue bene vered and oppressed: Then shall he sit as Iudge, which nowe humblie submitteth himselfe to the iudgement of men: Then shall the pore and modest person be of great fayth and trust, whilest the proude be in feare altogither: Then shall he seeme to haue been wise in this life, which learned

to be a fole and an abiect for Christ his sake: Then shall the remembraunce of misery patiently suffered, be pleasant, when as all the vnrighteous in the meane time shal be mute and silent: Then shall all ỹ Godly reioyce, & all ỹ vngodly shall mourne & sorrow: Then shall the man ỹ before was vered, more triumph & reioyce, then if he had bene brought vp in continuall daintics: Then shall course apparell glister, and fine Garments be dimmed and disgraced: Then shall the poore Cottage be more prayled then is nowe the gylded Pallace: Then shall constant pacience helpe more, than all the power of the world: Then shall simple obedience be more extolled, than all the suttelty of men: Then shall a cleane and good conscience more reioyce a mã, then learned philosophie: Then shal the contempt of riches, be of greater price than the whole treasure of all the worlde: Then shall godly prayer cause greater comfort vnto thée, than the eating of daintie meates: Then shalt thou more reioyce for kæping of scilence, than for long babbling: Then thy Godly dœdes shall be of more power, than abundant eloquence: Then shall straight life and austeritie in correcting of manners

be moze pleaſaunt, than all earthly delectation. Wherefoze, learne now to ſuffer ſmall trifles, that then thou mayſt be able to be deliuered from the heauier burthens. Examine before in this life, what afterwardes thou canſt well abide. And in caſe thou canſt not now beare ſo ſmall things, howe ſhalt thou bée able then to ſuffer euerlaſting tozments? And if nowe ſo little a paine doe make thée impacient, what will Hell fire then make thée? Foz ſurely thou mayeſt not be twiſe happie oz bleſſed, both to enioye pleaſures in this life, and afterwarde to raigne alſo with Chriſt in Heauen. And now, put caſe thou haſt hitherto liued in continual hunger and pleaſures: what good ſhould all theſe things haue done thee, if it had chaunced thée to die out of hande? Doſt not thou ſée that all things are but vaine, beſide the loue and the ſeruice of God onely? Foz he that loueth God with all his heart, the ſame feareth neither death noz puniſhment, noz iudgement, noz Hell: bicauſe perfite loue doth make ſafe acceſſe to almighrie God. But it is no wonder if hée feare death and iudgement, which yet taketh delite in ſinne. Notwithſtanding it is expedient if loue doe not yet reclaime

thée from euill, that the feare of Hell fire doe at least wise bridle thee. But he that refuseth the feare of GOD, the same person can not long continue in goodnesse, but runneth quicklye into the trappes and snares of the Diuell.

Of the zealous amendment of our whole life.

The.xxv.Chapter.

BE watchfull and diligent in the seruice of God, and consider whereunto thou wast ordeyned, and for what cause thou hast giuen ouer ẏ world: namelye that thou mightest liue vnto God, and become an heauenly person. Therefore be feruent to come forward: For thou shalt shortly receyue the reward of thy trauels, neyther shall there be any feare or sorrow afterward within thy boundes or limits. A little whiles shalt thou now labor and so shalt finde great rest, nay rather continuall ioy. If thou wilt shew thy selfe faithfull or nimble still in doing, God vndoubtedly will declare himselfe faithfull & bountifull

tifull in rewarding. Nourishe inwardly in good hope to obtaine the victorie: but retchlesnesse must be auoyded, least thou be blunt and dull or else ware proude. There was sometime a certaine man, which carefully tossed betweene feare and hope, did humbly say thus whilest he was in praying: O that I knew certainly that I should perseuere: And forthwith he heard this answere from GOD within himselfe in hys Soule: And what then if thou diddest know it? Wouldest thou willingly doe it? Go to then, doe now but as thou wouldest then haue done, and haue thou no doubt of perseuerance. He being forthwith confirmed with this comfort, did commit himselfe to the will of God, and so ceassed his carefull doubtfulnesse, neyther would he curiously search, what should become of him, but rather endeuored to seeke out what thing was conuenient vnto the will of God, and acceptable and perfite vnto the same, to begin and finish well doing. Put thy trust in the Lord, and doe well sayth the Prophet, & thou shalt inhabite the earth, and shalt be fed with the plentie therof. One thing there is that withdraweth many men from comming forward

and feruent correction of themselues: The horrible-nesse of the difficultie of it, and the trauaile of the fight and combat. Surely they doe most of all other come forwarde in vertues, which endeuour with their powers to conquere most grieuous things, and such as are most of all contrarie vnto himselfe. For euerie man doth come forward so much the better, and obtaine the more ample grace of God, as that the more he ouercommeth and subdueth himselfe by Gods helpe. But alike power is not in all men to ouercome and mortifie themselues: howbeit the same that shall the more deligently ytch forward this worke, it is euen he that shal be the sturdier or stronger to moue forth effectually, (though he must beare the moe things pacientlỹ) then an other otherwise well inough fashioned of Nature, & yet somewhat sluggish to vertue. Nowe, two things there are chieflye that make muche for men to the amendement of themselues: that is to withdraw themselues violently from those thinges, vnto which our corrupt nature is prone, and againe to applie our selues with toth and naile vnto that good thing whereof thou hast nede. Againe thou must especially take

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hæde of those things, & mayster them which do most of all and oftenest times mislike thee in other men. Finde the meanes that thou mayst take commoditie and aduauntage of all things. That in case thou see before thine eyes or heare of any examples of well doing, thou be kindled and prouoked to do the like: But if thou perceyue any thing worthie dispraise, thou take hæde that thy selfe doe not the like: or if at any time thou hast so done, thou quicklye endeuor to amende thy selfe. Like as thou hast thine eyes bent vpon other men, euen so haue other men likewise their eyes bent vpon thee. How pleasant & swæte a thing is it to beholde zealous and Godly Christians well nurtured, and obedient to the discipline of Christ: And againe howe sorrowfull and grieuous a thing is it to see men liuing inordinately, and not exercising those things whervnto they are called: how greatly hurtfull is it to forsake the purpose of thy calling, and to bende thy selfe to those things which are no point of thy charge: Be mindefull of thy purpose or profession, & set the remembraunce of Christ crucified before thine eyes: & when thou beholdest his life, be ashamed of thy selfe, ý hast not all this while

shewed thy selfe more diligent in following of Christ his steppes, whereas neuertheless thou hast a long time professed a Christian life. Surely, if the Godly person doe practise himselfe attentiuelye and with bent studie vppon that most holy life of Jesus, and the torments of his passion, the same shall there plentifully find all things profitable and necessarie for him: Neyther is it needefull for him to seeke for any better thing beside Jesus Christ. If Jesus crucified might enter into our heart, how soone & sufficiently should we become learned? A feruent and zealous Christian man doth and beareth with facilitie that which he is commaunded: but if the same party be negligent and but warm, he then is pressed down with calamities vpon calamities, and is vexed rounde aboute with anguishe and sorrowes: because he is both voide of inwarde comfort, and also forbidden to seeke after the outwarde comfort. And whosoeuer at al doth go out of ỹ bounds of the discipline of Christ, the same is subiect to a grieuous fall: and he that seeketh for a more lose and slack life, the same is alwayes vexed and tormented: bycause there is euermore somewhat that may mis-

like

like him. Set before thée rather that streight life and full of godlinesse of those holy Apostles and Disciples of Christ, and make thy reckoning to follow their steps: and as touching the good wil of god toward thée, put no doubtes but he will readily graunt strength vnto thee for those things. By this meanes thou shalt become full of strength and hope: By this meanes thou shalt with an heauenlye gate so trauaile thither, that thou maist despise all worldly thinges. And would to God we had nothing else at all to do and to trouble vs, but to prayse God w̄ our whole heart and mouth, and to doe his commaundements. Would to god we being frée from al worldly affaires, would care only for heauenly things: for after that man is once come to that point, that he seketh for comfort of no worldly thing, then at the length it commeth to passe, that G D D doth begin in déede to smatter and sauour vnto him: and that he taketh all things in good worth, how so euer they fall oute: and neither in prosperitie is puffed vp with gladnesse, nor yet in afflictions is disgraced with heauinesse: But committeth him selfe altogither with confidence vnto God, which is all in all, vnto whome

nothing perisheth or dyeth, but all things do liue & are obedient at his beck or cal without any delay. Loke euer to thine ende and remember well ỹ lost time shall neuer returne againe: thou shalt neuer attaine vnto vertue surely without carefulnesse & diligence. And if it shall chaunce thée to ware warme, thou shalt still be in case worse and worse: but if thou wilt apply thy worke with a zealous Soule, thou shalt finde perfite peace, & shalt féele thy labor to be more slight, both for the fauour of God towardes thee, & also for thine owne loue of vertue. A feruent and diligent man, is ready to all things. It is greater labor to resist vices, and troublesome affections of the minde, than to sweate with bodily labors. And he that auoydeth not small offences, the same by little and little, falleth into greater faultes. Thou shalt alwaies reioyce at night, if thou haue bestowed ỹ daye fruitfully: watch vnto thine owne selfe, stirre vp & admonish thine owne selfe, despise not thine owne self, whatsoeuer at any time doth happen vnto other men. So much good shalt thou doe after, as thou shalt enforce & compell thy selfe.

Finis Libri primi.

The seconde Booke.

Of the Inwarde lyfe of Man:

The first Chapter.

THE Kingdome of god is within you: (sayth the Lorde.) Turne thy selfe wt thy whole heart to the Lorde forsaking this wretched world, and thy Soule shall finde rest. Learne to contemne outwarde things, and to giue thy selfe to the inwarde things, and so shalt thou see the Kingdome of God to come into thée. For the kingdome of God is peace & Joy in the holy ghost, which is not giuen to ỹ Godlesse or wicked. Christ wil come vnto thée to giue thee his comfort, so that thou wilt prouide him a dwelling place meete for him wt in thee. For the whole beautie and brauerie thereof remaineth within: there is he willingly conuersaunt; he maketh often repaire

to the inward man. To the inward man he hath swéete communication, acceptable comfort, much peace, singuler familiarity. Come off thou faithfull Soule, & prepare thy heart vnto this Bridegrome to thintent he maye vouchsafe to come vnto thée & inhabite within thæ. For thus he saith. If any man loue me, the same will keepe my sayings, and I and my Father will come vnto him, & dwel with him. Therfore giue a place vnto Christ, denying to all other any entraunce into thé. If thou shalt haue him thy guest, thou shalt then be rich and welthie. He will loke vnto thée, and so faithfully doe all thine affayres, that there shall be no nède for thée to put thy hope in men. For men are quickly altered, & swiftly breake friendship. But Christ abydeth still by it for euer, & is a constaunt helpe vnto his seruaunts vnto the very ende. There is neither great trust nor affiaunce to be put in a fraile and mortal man, though he be profitable and thy deare friend: neither must thou greatly be sory, if the same at some time withstand thée & gaine say thæ: Possible it is ỹ those which be on thy side to day, be to morow against thée, & so cõtrarily, (bicause they are oftẽ altred like the wind.)

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Put thy whole trust & confidence in the Lord and so demeane thy selfe that thou mayste feare him, and thou mayst loue him. He it is that will handle thy cause aright, and set the same in very good order. Thou hast no permanent dwelling place and aboade in this life: but whersoeuer thou become, thou art but a sorrener and a trauailer, that shall neuer attaine to rest, vntil thou be nighly ioyned with Christ. Why dost thou gaze about thée here, seing this is not the place of thy rest? Thy dwelling ought to be in heauenly thinges, and all thinges earthly must be loked vpon by the way only. that is, how al things doe passe and vanish, and thou lykewise with the same. Beholde them in such wise that thou do not cleaue fast vnto them, least thou being entrapped, doe perish. Let thy thoughts be directed vnto almighty god, and call vpon Christ Jesus with prayers wout intermission and ceasling. If thou canst not tell how to occupie thy minde in the contemplation of high and Heauenly thinges, yet rest or stay in the passion of Christ, and dwell gladly vpon his woundes. For if thou shalte religiously flie to those healthsome woundes & stryppes of Christ, thou shalt fele

a great

a great strengthening in thy aduersitie, and shalt not much passe vpon the contempt of men, but shalt with facilitie beare their false and crafty accusations. Christ himselfe in the worlde was taken but for an Abiect among men, and was in the middest of his rebukes forsaken of his acquaintaunce and friends at his greatest nede. Christ him selfe woulde suffer & be despised, & wilt thou dare to complaine and moane for any thing? Christ had aduersaries and euill reporters: & wilt thou haue all men to be thy friendes, and speake well of thee? Howe shall thy patience be exercised, if no aduersitie shall happen vnto thee? If thou wilte suffer nothing that is contrarie vnto thee, howe wilt thou be the friend of Christ? Thou must suffer aduersity both with Christ and for Christ, if thou wilt raigne with Christ. If thou hadst truly entred but once into the bowels of Christ, and hadst but a little tasted of the feruencie of his loue, thou wouldest not only nothing passe vpon thine owne commodities or incommodities, but also wouldest reioyce at thine infamie or sclaunder. For the loue of Iesus causeth a man to contemne himselfe. I say the louer of Iesus, and the true inward man,

man, and one voyde of inordinate desires, is able freely to turne himselfe vnto God, & being lifted vp in Spirit aboue himselfe, to enioy the same God quietly. He which wayeth all things as they be in deede, & not as they be called or supposed, the same is truly wise, & rather taught at Gods hande then of men. He that can tell how to liue inwardly, and little to way outward things, the same doth neyther require places, nor yet loke after times to practise his religious or Godly exercises. The inward man doth quickly call home himselfe, bicause he neuer outwardlye sheweth what he is altogyther. The outward labor is no let vnto him, or his necessarye businesse for the time: But rather as all things doe happen, euen so doth he applye himselfe vnto the same. He that is ordered & framed inwardly aright, ỹ same passeth not vpon the wonderfull and prepostorous maners of men. Euery man is so much hindred and distracted as he draweth businesse vnto himselfe: If thou were rightly fashioned & purged substantially, all things shoulde bee profitable & commodious vnto thée. Therefore doe many things mislike thée, and doe oftentimes disquiet thée, bicause thou art not

yet fully mortified vnto thy selfe, and seperated from all earthlye and transitory thinges. Nothing doeth so much staine and entangle the Soule of man, as the impure loue of the creatures. If thou shalt dispise the comfortes of eternall or outwarde things, it will come to passe that thou maist the better beholde Heauenly things, & oftentimes reioyce triumphauntly within thy selfe.

Of modesty and obedience.

The.ij.Chapter.

MAke no great account whoe is on thy side or against thée: but be occupied and carefull in this point, how God may be with thée in al thy doings, and howe thou maist haue a good and an vpright conscience: so shall it come to passe that God will sufficiently defende thée: For no mans frowardnesse shal be able to doe him any hurt, whome he shal be willing to defende. If thou shalt skill to holde thy peace, and to suffer or beare patiently, vndoubtedly thou shalt beholde the ayde and succour of the Lord: He knoweth when it is tyme to deliuer thee, and therfore ought

test

reſt thou wholy to commit thy ſelf vnto him: It belongeth to God to helpe, and to deliuer man from all rebuke & ſhame: It doth many times much good to kéepe vs vnder the better, that our vices ſhould be knowen and reproued of other men: Whilſt that a man doth humble himſelfe for his faults, he doth ſone pacifie other men, and ſatisfieth them that are offended with him with little adoe: God doth defend and deliuer the humble perſon: Hée humbleth himſelfe to him that is humble, he bountifully giueth many things to the humble, & aduaunceth him vnto glorye after his thruſting downe. To the humble he openeth his ſecretes, and draweth and alloureth ſ same ſwétly vnto him. Though the humble perſon be pitifully vſed & ſclaundered, or brought into an euill name, yet is he of quiet & patient minde, bicauſe he ſtaieth himſelfe vpon God, and not vpon the world. Think not that thou haſt profited any thing at all, vnleſſe thou take thy ſelfe for the veriеſt abiect of all other.

Of the good and quiet perſon.

The thirde Chapter.

PUrchase and procure peace vnto thy selfe first of all: so shalt thou be able at the length to set peace among other. A quiet person doth more good then one well learned: But the vnquiet and contencious brawler doth draw euen that which is good into the euill part, and quickly beleueth euill. A good and quiet man interpreteth all to the best. He that is of quiet minde, the same hath no euill suspicion of any man: but he that is not content with his state or condicion, but is tossed with diuers suspicions, the same partie is neyther quiet himselfe, nor yet suffereth other to be quiet by him: Many times he speaketh that which he ought not, and letteth passe that which were expedient to be done: He considereth what is another mans dutie, and yet his owne dutye he passeth not vpon. Wherefore loke thou specially to thine owne dutye, and so shalte thou best loke vnto the duty of a nother mã: Thou haste good skill to excuse and beare with thine owne dwings, and yet thou admittest not the excuses of others: More reasona-

sonable it were that accusing thine owne selfe, thou shouldest excuse another. If thou wilt be borne with, doe thou likewyse beare with another: and behold how farre off thou art yet from perfite loue and modesty, which can tell how to take displeasure & be angry with no body but only with himself. It is no great matter to deale with good and quiet persõs, bicause that thing is naturally pleasant vnto all men, and euery bodye wisheth for peace, & loueth them aboue the rest that are agréeable vnto him. But to be able to liue quietly with the rigorous and froward, with those that withstand vs, or men of euil nature and crooked condicions, this is in déede the poynt of a holy and valiant fellow, and one worthy of high prayse and commẽdation. And some there be that both lyue at peace with themselues, and also with other men. Some other that neyther enioy peace themselues, nor yet suffer other to enioy the same. Troublesome surely are they to other: but yet to themselues, they are alwayes more troublesome. Some agayne there be that doe kéepe still themselues in peace, and also endeuor to reduce other men to peace: Howbeit our whole peace in this wretched

life is rather to be placed in modest pacience, than it is in not fæling of aduersitye. The more a man knoweth how to suffer aduersity pacientlye, ỹ greater peace doth he enioy, and is likewise both conquerour of himselfe, and Lord of the world, and friend of Christ, and heire of Heauen.

Of the sinceritie of minde, and plainnesse of meaning.

The.iiij.Chapter.

Man is rayse aboue earthly things w two wings: to wete, with simplicitie and sincerite. Simplicitie is in meaning: Sincerite is in affection. The first applieth himself to God: This other taketh holde of him and tasteth what he is. No good dede shall hinder thee, if thou wilt haue thy soule free from all inordinate affections: If thou wilt intend & seeke after nothing else then the will of God, & the profit of an other, thou shalt enioye libertie of minde. If thy Soule were right and sincere, the whole World should be a glasse to thy life, & a booke of godly

ly doctrine: For there is no creature so small & so vile, that doth not represent vnto vs the goodnesse of God. Now, if thou haddest a good and pure Soule, thou shouldest see al things without any impediment, & shouldst vnderstande them throughly: For the pure Soule doth pierce both Heauen and Hell: and such as euery mans soule is, euen so doth it iudge of outwarde things. If there be gladnesse any where, the man of pure heart doth enioy the same. Againe, if there be calamitie and anguish any where, no bodye knoweth it better then he that hath an euill conscience. Like as yron being cast into the fier is rid from his rust, and is made glowing whot altogither, euen so the person turning himselfe wholy vnto God, doth put off his dulnesse, and is chaunged into a new man. He that is but warme, flyeth from so smal paines and procureth outwarde comfort: But if the same haue begun earnestly once to maister himselfe, and like a man to treade the path of Godlinesse, it happeneth that the things which before he felt heauy, he doth now recken but for slight and easie.

Of the consideracion of a mans selfe:

The.v. Chapter.

WE ought not to much to credit our selues, for many times we lacke both naturall giftes and wit: we are endued with slender light of vnderstanding, & doe sone forgo ꝑ same through negligence: Many times also wee doe not marke & perceiue that we are in such blindnesse and ignorance. And againe, manye times we offende, & besides excuse the worser sinne, & sometime (prouoked with desier) we thinke the deede good and agreeable. We finde fault with other men for trifles: and we our selues doe let slip our owne faultes that be greater. Those thinges that other men doe vnto vs, we feele very sone, and make deepe acount of them: But wee do not marke and consider what other men doe cary away at our handes. Undoubtedly, if a man doe wel & rightly consider his owne doings, the same shall haue small cause to iudge otherwise then well of an other man. The inwarde man preferreth the care of hymself before all cares: And he that doth diligently intend himselfe, the same doth sone holde

his

his tongue about another man: thou shalt neuer become inwarde & godly, vnlesse thou wilt say nothing of another, and behold thy selfe with especial regarde: If thou wilt giue thy selfe wholy to thy selfe and to God, the things that shall happen outwardlye, shall but little moue thee: Where art thou become whilest thou art not present with thy selfe? or after thou haue ouercome al things in thy minde, what hast ꝑ profited, thy selfe beeing neglected? That thou mayest attaine to perfite peace and concord, necessarye it is that thou haue thy selfe onely before thyne eyes, neglecting all other things: Therfore thou shalt both much profite and come forward, if thou giue ouer all worldly care: and againe, thou shalt much decay in godlinesse, if thou shalt set store by any worldly things: Let nothing be in admiratiõ, nothing great, nothing welcome, nothing accepted of thee: but that which is good altogither, or be longing to God: and whatsoeuer comfort is offered of the creatures, recken all that but for vaine and vnprofitable. The soule that is in loue with God, despiseth all things in the respect of God: The euerlasting God onely without measure, filling all things, is the

comfort of the soule, and true ioye of heart.

Of the ioy of a good Conscience.

The.vi.Chapter.

THe glorye of a good man consisteth in ỹ testimony of a good cõscience, haue alwaies a good & vpright conscience, and thou shalt enioye continuall gladnesse of heart. A good conscience is both able to beare patientlye a great many of things, & in the midst of his aduersitie to triumph also with ioy: but one hauing remorse of Sinne within him, is alwaies fearefull and vnquiet. Thou shalt take thy rest swætly, if thy conscience doe not accuse thée: neuer ioye but when thou haste done well. The wicked neuer either enioye true gladnesse, or haue the fœle of peace of conscience, bicause the godlesse (as the Lord saith) are voyde of peace: But if they affirme that they doe liue in peace, and yet say that they are not to be inuaded with aduersitie, and that no man dare to doe them hurt, beleue them not: For the wrath of God shall be so greate vpon them sodenlye, that both their

dwings

dwings shalbe brought to nought, and there thoughtes perish. It is no hard thing for him that loueth, to boast on calamitie, for so to boast, is to boast vpon the care & prouidence of God. Soone ended is the glory that is eyther giuen or receiued of men: and heauinesse doth alwaye accompanie worldlye glory. The glorye of the good standeth in their owne conscience, & not in the mouth of men. The ioy of the iust is both of God & in God, and there ioy is of the truth: He that desireth true and euerlasting glory, the same passeth not vpon temporall glorye: And he againe that eyther seeketh temporall glorye, or not despiseth the same with his heart, the same vtterly loueth not the heauenly glory. Great quietnesse of minde hath hee which passeth neyther for prayses, nor rebukes and sclaunders: He sheweth himselfe soone contented and quieted with his owne state & calling, whose conscience is cleere. Neither art thou the more holy if thou be praysed, nor yet the naughtier if thou be dispraysed: Thou art as thou art: and canst not be called greater then as thou art in the sight and iudgement of God. If thou wilt consider what thou art within thy Soule, thou wilt not passe what

men doe speake of thée outwardlye. Man séeth thy face and outward shape, God beholdeth thy minde: Man wayeth thy deedes, God considereth thine intents & meanings. Euermoze to doe well and to esteme little of himselfe, is the token of a modest minde. To admit the comfoꝛt of no woꝛldly thing, is singuler sincerities & cleanesse, and an argument of inwarde faith and trust: He that séeketh foꝛ no testimonie of himselfe from any creature, there is no doubt but the same hath betaken himselfe wholy vnto God. Foꝛ he is not to be allowed which cõmendeth himself, but he whom God doth commend. To haue to doe with God in our Soule, and to be tossed outwardly with no affection, that is the state of the inward man.

Of the louing of Iesus aboue all things.

The.vij.Chapter.

BLessed is hée that vnderstandeth what it is to loue Iesus, and to despise himselfe foꝛ Iesus sake: Foꝛ louing, the person beloued must be foꝛsaken: foꝛasmuch as Iesus will bée loued

loued onely aboue all thinges. The loue of worldly thinges is deceitfull and vnstable: But Jesus is faythfull and durable. Hée that cleaueth fast vnto a worldly thing, the same shall perish with the thing subiect to decay and corruption: but he that imbraceth Christ, the same abideth still for euer. Loue him, holde thée still to his friendshyp, which (when all men goe from thée) will not forsake thée, nor at the length suffer thée to perish: Thou shalt sometime be pulled from men whether thou wilt or no, wherfore both liuing and dying, sticke fast vnto Jesu, and commit thy self to his promise, which (when al men faile) is only able to help thée: He it is that is thy friend, being of ỹ nature & property, ỹ he can abide no other friend, but doth only challenge thy soule vnto himself, & sits as king in ỹ seate therof. Now, if thou haddest skill to cast away ỹ societie & medling in all worldly things, Jesus woulde willinglye come and dwell with thée. Thou shalte in maner finde it all lost, whatsoeuer ỹ hast bestowed vpon any body besides Jesus. Trust not or staye not vpon the wauering Réede: For all men are grasse, and their whole glorye doth vanish lyke a Flower. Thou shalt

soone be deceiued, if thou shalt onely bende thine eyes vpon the outward shew of men: For if thou shalt seke thy comfort and gaine in other things, thou shalt oftentimes suffer detriment or losse. If thou shalt séeke for Jesus in all things, trulye thou shalt finde Jesus: but if thou shalt séeke thy selfe, thou shalt find thy selfe in déede, howbeit to thine owne destructiõ: For euerie man doth more hurt vnto himselfe, if he séeke not after Jesus, then the whole worlde and all his enimies can doe besides.

Of the familiar friendship of Iesus.

The.viij.Chapter.

Whilste Jesus is presente, all things are in good case, and nothing semeth difficult or hard; but when he is once absent, all things are vneasie. When Jesus doth not speake in the soule of man, euerie comforte is but of little force: when the same doth speake but one worde, meare comforte is felt. So Marie Magdalen did rise from the place wherein shée wept, as soone as hir Sister Martha did bring hir

worde

worde that hir Maister was come, & that he did call hir vnto him. Happie is that howre in the which Jesus doth cal thée from teares vnto the ioy of the spirit. How drie and hard art thou without Jesus: Howe foolishe and vain art thou if thou couet any thing besides Jesus: with greater losse no doubt thou doest so, then if thou shouldest lése the whole worlde. For what good can the worlde doe thée without Jesus: To be without Jesus is bitter death: To be with the same Jesus, is pleasant life: If Jesus shall be with thée, no enimie shall be able to doe thée hurt. He þ findeth Jesus, findeth a good treasure, or rather the chiefest goodnesse of al other: He that forgoeth the same Jesus, forgoeth to great a commodity. And why haue I saide to great: Nay he forgoeth more, then if he lost þ whole worlde: Hée that liueth without Jesus, is very poore: he that agréeth well with Jesus, is very rich: To be conuersaunt with Jesus, is a point of great cunning: and to be skilful in kéeping of him thy friende, is a point of great wisdome: Be modest and patient, and so shall Jesus be present with thée: Be godly & quiet, & Jesus shall abide still with thee. Thou shalt sone driue the same Jesus away

and shalt forgoe his fauor, if thou shalt turne thy selfe to outwarde things: Nowe, if thou leese him by driuing of him awaye, vnto whome then wilt thou flie for comfort? Or what friend wilt thou then seeke for? truely without a friende, thou canst not long liue: & if Iesus shall not stande thy friend aboue all other, thou shalt be sorie without measure, being once forsaken of him. Therefore thou doest foolishly, if ỹ trust to any beside, or reioyce in any other. Better it is to haue the whole worlde against thée, then Iesus onely. Wherefore, of all those that are déere vnto thée, let Iesus be the déerest: Let other be loued for Iesus sake, and let Iesus be loued for his owne sake. Iesus Christ alone is singularly to be beloued, whoe among thy friendes is onelye founde good and faithfull. For his sake and in him, both thy friends & Enimies ought to be deere vnto thée, and the same Iesus must be prayed vnto for them al, that all may know & loue him. Neuer couet to be praysed & loued singularly: for this belõgeth to god, who hath no peere or equal, neyther wish thou ỹ any mans minde should be addicted wholy vnto thée, nor be thou occupied in ỹ loue of any man: but let Iesus be in

thée

thée & in all good men, haue a cleane and frée soule, & such as is without al let of worldly things: for ỹ must be cleane & bring a sincére soule vnto Iesus if thou wilt giue thy selfe to cõtemplation, & beholde how swéete or pleasaunt the Lord is: And surely thou shalt neuer get vp to that gryce, vnlesse thou be preuented and drawen with his fauor, that all things being abolished and wholy reiected of thée, thou maist be coupled alone vnto him alone: For if Goddes fauor be the meane betwéene man & Iesus, it happeneth that man is able to doe euery thing: If the same fauor haue once departed from a man, he by and by is powre and méeke, & as it were one left only for tormentes and whipping: which things whilst they chaunce, thou oughtest not therfore to be discouraged, or yet to dispayre, but to haue a good hope of the good will of God, and paciently to beare al thy misaduentures vnto the prayse of Iesus Christ. For Sommer followeth after winter, and the day retourneth againe after the night, and great cléerenesse commeth after Tempest.

Of the lacking or being without comfort.

The.ix. Chapter.

IT is no hard mater to despise worldly comforte, so long as gods comfort is present with thee: But to be able to lacke both worldly and Heauenly comforte, and willingly to suffer the banishmẽt of the soule for the glorie of God, and to be affectionate towarde himselfe in nothing, nor yet to beholde his owne mercie, this surely is a great matter, or rather the greatest of all other. What great thing is it, if whilst the fauor of God is with thee, thou be chearefull and godly? Who woulde not wishe for that howre as well as thy selfe? Pleasauntly doth he ride, whome Gods grace doth carie: and what wonder is it if he feele no burthen that is caried of the Almightie, and conducted of the highest guide? Gladly do we cleaue fast vnto the comforte of some creature, and hardly doth man renounce and forsake himselfe: yea, muche and long time muste he fight or striue, before he learne fully to maister himselfe, and to draw all his powers vnto God. So long as he stayeth vpon his owne selfe,

hée quickly falleth vnto worldly comforte: but the true louer of Christ, and the studious folower of vertues, doth not turne vnto thole comfortes, nor seeketh after such delites of the senses, but rather for vehemẽt exercises, & for streight labors for Christ his sake. Therfore, if at any time spirituall comfort bée graunted thée of God, receyue thou the same wyth thankes giuing, & weete thou that it is Gods gift, and not thy deseruing, and be not proud thereat. Reioyce not to muche at thy gifte, or ware proud vainly, but be rather so much the more modest, and in all thy déedes also the more warie and fearefull. For the time of that comfort shall passe away, and temptacion shal come after. Therfore when comfort is takẽ from thee, dispaire not forthwith, but loke after help at Gods hands with modesty and pacience: For God is able to endue thée againe with a more ample gift, & greater comforte: Neyther is this thing straunge or vnwonted vnto them that haue once made triall of the way of GOD: For men of greatest vertue, and the auncient Prophets haue assayed & felt such alteration in themselues. Therefore a certaine man endued with the Spirit of God, sayde thus. Whilst I was in

felicitie, I thought I ſhould neuer haue beene diſgraced againe.

And when the ſame felicitie was once taken awaye from him, hée addeth what then happened vnto him, in theſe wordes: Afterwarde when thou diddeſt hide thy face from me, I was troubled.

And yet all this while he diſpayreth not, but prayeth vnto God ſo much the more earneſtly, and ſayth thus: I haue made mine inuocation vnto thee, O Lorde, I haue made ſupplication vnto the Lorde.

At the laſt he hath the reward of his ſupplication, and teſtifieth that he was heard, ſaying: The Lord hath heard me and taken pittie vpon me. But wherein I pray you? Thou (ſaide he) haſt turned my ſorow into mirth, & being rid from my nakedneſſe, haſt clad me with ioy. Now, if theſe things haue happened to men of ſo great holineſſe, we abiectes and néedy perſons muſt not diſpayre, although ſometime we be in colde, & ſometime in heate: Foraſmuch as the ſpirit commeth & goeth according to his will and pleaſure. And for that cauſe Iob ſaith: Thou ſetteſt ſo much ſtore by him, that thou haſt a regarde ouer him, and daylie doeſt

care

care for him, and makest proofe or triall of him euery houre.

Therefore in what thing else ought I to haue hope, or whervnto else ought I to trust, but onely to that mightie mercy of God, and heauenly grace? For though good men and Godly brethren, & faithfull friends or bookes of holy scripture, and trim communication, or swæte songes and balades be with me, yet do al these things little profite: They like me but a little, if (being forsakē of Gods spirit) I be left vnto mine owne nēede or nakednesse. At that time there is no better remedy, then pacience and deniall of my selfe according to the will of God. Surely I neuer chaunced to talke with any Godly person, from whome the spirit of G O D hath not sometime bene withdrawē, or which hath not felt a decrease of his heate. Neither hath there euer bene any holy mā so dēepely rauished and lightned in soule, but that the same hath sometime at the least bēene tempted, eyther first or laste. For he is not worthy the high contemplation of God, who for gods cause hath not bene exercised with some misery. For the temptacion going before, is wont to be a token of the comfort that commeth after: For heauenly

uenly comfort is promised vnto them which haue bene tryed with temptacions. Hee that shall ouercome, saith Christ, to him will I graunt to feede vppon the Tree of lyfe. And Gods comfort is graunted, that man maye be more strong to beare out aduersitie: And temptacion doth follow, least he should be proud of that good commoditie. The diuel slæpeth not, neyther is the Flesh yet mortified. And therfore neuer ceasse to prepare thy selfe to battaile. For the vnquiet enimies are both vpon thy right hande and thy left.

Of thankfulnesse for the benefits of God.

The.x. Chapter.

What dosse thou seeke after quietnesse, seeing thou art borne vnto labour? Yeelde thy selfe rather vnto pacience, then to comfort, & to beare the Crosse, then to ioy and gladnesse. For what worldly man woulde not willinglye liue alwaies in spiritual comfort, if he might euermore haue and obtaine the same? which comfort excelleth al the dainties of the world

and

and pleasures of the flesh: For all worldly delites are eyther dishonest or vaine: but the spirituall are onely pleasant, onely honest, onely causer of vertues, and poured of God into pure mindes. But these comforters of God are such, that no man can enioy them at his owne pleasure, because temptation doth no long tyme cease. The false libertie of the soule and the ouer much confidence of a mans owne self, doth much withstand the heauenly helpe or comforte: and God doth wel, which bestoweth the benefit of his comfort vpon man: but man doth naught, that doth not acknowledge the same wholy to come from God with thankesgiuing. Herevpon it happeneth that Gods giftes can not flowe vnto vs, because we are vnthankfull to the giuer, & doe not poure back all things into the Fountaine and Spring againe. He that is thankful, doth procure a new benefit: and that is withdrawne from the hauty vnthankfull, which may be bestowed vpon the modest thankfull. I woulde not haue comfort, that shoulde take from mée the pricks of feare, neyther is that the cause of vnderstanding of things, which hoysteth mée vp vnto pride: For whatsoeuer is high, the same is

not also holy: neyther is euery desire pure: neyther is the same healthfull, whatsoeuer is swéete: Neither is the same also acceptable vnto God, whatsoeuer is déere vnto men. I receiue those benefites willinglye, by the which I may be made the moze modest and fearefull, and moze readie to giue ouer and forsake my selfe. Hée that is taught & chastised with benefites receyued at Gods hande, & the same afterwardes be taken from him againe, the same dareth not to attribute any goodnesse vnto him selfe, but rather confesseth him selfe néedy and naked. Giue vnto God, that which is Gods, and ascribe to thy self that which is thine owne: that is to say: Giue thankes vnto God for his benifites, and attribute sinne vnto thy selfe, and for sinne, thinke that punishments are due vnto thée. Recken thy selfe alwaies in the lowest place, & so shall the highest be giuen thée. For there can be no highest, without respect of the lowest: Those account themselues for the least whome God reckeneth for chéefest, bicause of their godlinesse: and the moze full of glozye they be, so much the moze humbly they behaue themselues, being full of truth, and Heauenly glozy, not desirous of vaine

glozy.

glory. It is not possible any waye that they should ware proud, which stand staide vpon God: & they which ascribe vnto God whatsoeuer goodnesse they haue attained, the same doe not couet after mutuall glory, but desire that which is of God onely, and couet that God both in himselfe and in all other holye men may be praysed aboue all things, and euermore direct there doings to that ende. Wherfore, shew thy selfe thankfull in small things, and thou shalt be worthy to attayne to greater things. Let euen the least & most base giftes be reckened of thee for very great and notable. For if the worthinesse of the giuer be considered, no gift or quality ought to seeme small or course. For it is no smal gift that is giuen of the high and mightie God: Insomuch that if he doe giue euen punishmentes & stripes, the same ought to be welcome vnto vs, bycause it maketh for our saluatiō whatsoeuer he suffereth to happen vnto vs. He that desireth to keepe still the grace and fauor of God, let the same shew himselfe thankfull for the benefits giuen him, & patiēt when the same be taken from him, & let him pray that they may come againe, and let him be wary, and modest, that he forgo them not.

Of the small number of the louers of Christ his Crosse.

The xi. Chapter.

IEsus hath now many louers of his heauenly Kingdome: howbeit, he hath few bearers of his Crosse: he hath many desirous of comfort, but few of calamitie: He findeth a great sort partakers of his table, but fewe of his continencie. All men will reioyce wyth Christ, but fewe will suffer affliction wyth him. Many follow Iesus euen to the breaking of bread, but few follow him to drinke of the Cup of his passion. Many men worship his miracles, but fewe doe followe the Ignominy of his Crosse. Many doe loue Iesus so long as aduersitie doth not happen vnto them: Many doe prayse the same Iesus and giue him thankes, so long as they receyue some comfort at his handes. If the same Iesus doe hide himself from them, and forsake them a little while, they fall eyther into complaints and monings, or else into ouermuch dispaire of soule. But they which loue Iesus for Iesus owne sake, and not for any

any comfort they receiue of him, the same do magnifie and praise him as well in the calamities and anguishes of ỹ minde, as in their greatest comforts, readie to doe no lesse although he should denie and barre them of all comfort for euermore: So much is the mére loue of Jesus able to doe, being blended with no priuate commoditie, or loue of himselfe. Therfore, they are all to be called hirelings, which doe euermore séeke after comforts. Plaine it is that they all are rather louers of themselues, then of Christ, which doe alwayes ponder their owne commodities and gaine. How many are there of a great number that will serue God frélye without all respectes, or which are so spirituall, that they are lefte bare and destitute of all worldlye things? I saye againe: who can finde one poore in spirit & naked of all worldly things? and that precious fellow that muste bée fetched from the furthermoste coasts of ỹ world? Though a man doe bestowe all his goods, he hath yet done nothing: and thoughe hée chastise himselfe with a streight and carnest repentance of his sinnes, it is yet but a small matter, and though he vnderstand al knowledge, he is yet a great way off; and though

he bée endued with singular vertue, he hath as yet a great deale lacking: namely this one which is extremelye necessarie for hym. But what is that I praye you? Namely: that for saking all other things, he forsake himself too, and departing wholy out of himselfe, doe kéepe still no priuate or selfe loue. When he hath done all things that he knoweth should be done, let him thinke that he hath done nothing, and let him not estéeme it much that he may be counted great, but let him pronounce himselfe an vnprofitable seruant in déede like as the truth sayth: When you haue done al things which are commaunded you: yet say you thus, we are vnprofitable seruaunts. Then shall he at the length be néedie and naked in soule, and shall be able to say with that Prophete. Solytarie and néedie am I. And yet is no man richer then hée, no man more frée, no man more mightie, which both knoweth how to forsake himselfe and all other things, and to debase himselfe to the verie basest things.

Of bearing of Christ his Crosse.

The.xij.Chapter.

IT seemeth a hard saying to many men. Denie thy self, take vp thy crosse and follow Iesus. But much more hard is that saying in the latter day: Get you hence yee cursed, into fyre euerlasting. For they which now wyllingly heare and follow the saying of the Crosse, the same then shall not feare that heauie sentence of euerlasting punishment. And this signe of the Crosse shall be in heauen, when the Lorde shall come to iudge the worlde. Then all the seruants of the Crosse which haue ledde a life agreeable vnto the crucified Christ, shall come vnto Christ the Iudge with great fayth and trust: Why then doubtest thou to take vp thy Crosse by ỹ which thou goest to a kingdome? Saluation is in the Crosse: In the Crosse is lyfe: In the Crosse is aide against thine enimies, there is infusion of supernaturall pleasure in the Crosse: there is strẽgth of minde in the Crosse: there is ioye of spirite in the Crosse: in the Crosse there is exceeding vertue: in the Crosse there is perfection

Crosse afflict

fection of godlynesse. To bée short, without the Crosse, there is neyther health of soule, nor yet hope of euerlasting lyfe. Therefore, take vp thy Crosse, & follow Jesus, and thou shalt go into life euerlasting. He went forth bearing his Crosse, & died vpon a Crosse for thy sake, that ỳ mightest beare a Crosse also, and couet to die vpon the Crosse. For if thou shalt die togither with him: ỳ shalt also liue togither with him: & if thou shalt be a companion of his passion, ỳ shalt also be a companion of his glorie. For that thou mayest vnderstand thus much, all things doe consist in the Crosse, & in dying, neither is there any other way vnto lyfe & true peace of soule, than the way of the Crosse, and of daylie mortifying thy selfe. Whither soeuer thou turne thy self, on which side soeuer thou cast thine eies, thou shalt finde no way any where aboue or beneath, neither more high or more safe, then is the way of the Crosse. Although thou order and fashion all things according to thine owne will and iudgement, yet shall it not be possible but that thou must euermore suffer something eyther wyllingly or against thy will, and alwayes incurre the Crosse: For either thou shalt féele paine of bodye, or bée tormen-

tormented with griefe of minde. Sometime thou shalte bée forsaken of God: sometime thou shalt be exercised of an other man: and (which is more grieuous) thou shalt be tedious and yrcksome vnto thine owne selfe many times: and that so farre, that thou mayest be deliuered by no remedy or comfort, but that thou muste patiently beare the same so long as it is Gods will and pleasure that it shall so be. For God will haue thée learne to suffer miserie without comfort, and to submit thy self wholy vnto him, that thou mayest become the more modest in calamitie. No man feeleth the passiõ of Christ so much in his heart, as he vnto whome it chaunceth to suffer the like things. Therfore, the Crosse is alwayes readie, and tarieth for thée euery where, neyther canst thou escape it wheresoeuer thou runne: For whether soeuer thou go, thou carriest thy selfe with thée, and shalt alwayes finde thy selfe. Turne thy selfe vpward, turne thy selfe downeward, turne thy self outward, turne thy selfe inward, ỹ shalt finde the crosse any maner of waye: and necessarie it is that at all times thou kæpe patience, if thou wilt enioye peace of minde, and obtaine a perpetuall Crowne. If thou

wilt

wilt wyllingly beare thy Crosse, the same shall likewise beare thée, and shall bring thée to the desired ende, namely where as there shall be an end of suffering, which ende vndoubtedly shall not be in this lyfe. If thou shalte beare it against thy will, thou shalte cause a burthen vnto thy selfe, and shalt agréeue and way downe thy self the more, and yet must ꝑ nædes beare it for al that. If thou shalt cast away one Crosse, thou shalt surely incurre another, & the same perhaps more heauie. Dost thou hope that thou shalt escape that, which no man liuing could euer decline or turne from? Which of the godly men in the worlde hath there euer bene without his Crosse & misery? Our Lorde Jesus Christ was void of sorow & torment not one houres space, so long as he liued in this World. For it behoued Christ to suffer, and to rise againe from death, and so to enter his glory: and wilt thou séeke any other waye besides this high way of the crosse? The whole life of Christ was a Crosse and torment: & wilt thou séeke rest and ioy vnto thy selfe? Thou wandrest out of the way, thou wandrest out of the waye I saye, if thou sæke any other meane then the pacient suffering of calamities:

ties: bicause this mortall life of ours is altogither full of miseries, and hedged round about with Crosses: and the more euery man hath profited in godlinesse, into so much the more greeuous Crosses doth he fall, namely when the paine of calamity doth encrease the more through loue. And yet doth not this man of whome I talke, being pressed with so manyfolde calamities, lacke the ease of comfort, forasmuch as he also feeleth that he taketh plentifull commoditie and fruite by this Crosse: For whilst that he submitteth himselfe of his owne accorde vnto the crosse, it happeneth that the whole burthen of calamitie is turned into the trust of Gods comfort: and the more the flesh is ouer turned with calamitie, so much the more is the spirit strengthened with ỹ comfort of the soule. And so much is he sometime confirmed in the feele of calamitie & aduersitte (so great is the loue of ỹ similitude of Christ his affliction) that he wisheth not to be voide of sorrow & misery, bicause he beleeueth that he shalbe so much the more accepted of God, the moe and the greeuouser things he can patiently beare for his sake. Neyther doth that thing chaunce by mans Vertue and power, but

through the benefit of Christ which can doe so muche, & bringeth so much to passe in our fraile flesh, that the thing which man naturally doth alwaies abhorre and flie, the same yet attempteth he throughe the feruencie of the spirite. It is not in mans reache to beare the Crosse, to loue the Crosse, to tame and subdue the bodye, to flie from honors, willingly to take reproches and despites, to despise him selfe, and to wish to be despised, patiently to suffer all aduersities and losses, and to desire no maner of prosperitie in this world. None of all these things canst thou do of thy selfe, if thou shalt depend vpon thy selfe: but if thou shalte put thy trust in the Lord, strength shall be giuen thee from Heauen, and the world: and the flesh shalbe subdued vnto thy rule and dominion. Nay, thou shalt not feare ỹ eminity of the diuel neither, if thou shalt be armed with faith, and marked with the Crosse of Iesus: Wherfore, applye thy selfe (like as it becommeth the faithful and good seruant of Christ) to beare the Crosse of the Lord manfully, nayled vpon the Crosse for thy sake through very pure loue. Be thou readie to beare many aduersities, and diuers incommodities in this wret-

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thed life: for so shal it frame with thée wher-soeuer thou shalt liue: & this condicion must be suffred of thée altogither wherſoeuer thou shalt lie hidde, neyther is there any ways in any place to escape the misery of calamities and sorowes, but that the same must be pa-ciently suffered. Drincke thou of the Lordes Cup greedily, if thou couet to be his friende and partner. And as touching the comforts, commit thou them to God: let him vse them according to his good will and pleasure. Be thou wholy giuen to beare calamities, and recken the same for verie great comforts. Neyther are the calamities of thys lyfe counteruayling the glorie to come that we shall at the length enioye, although thou were able alone, and no bodye but thy selfe to suffer them all. After that thou art come so farre forward that it is a swéete and pleasaunt thing vnto thée to beare aduersity for Christ his sake, then thinke that thou art in good case, which hast alreadie founde the kingdom of heauen vpon the earth. Againe, so long as thou shalt be greeued to beare thē, and shalt flie from them, so long shalt thou be in euill case, and the auoyding or flying from calamitie shall vexe thée euery where.

But if thou shalt applie thy selfe to thy dutie, that is to saye, to suffer and mortifie olde Adam, thou shalt shortly be eased, and shalt finde peace. Although thou bee rapt with Paule, euen into the thirde heauen, yet hast thou no warrantize or assuraunce that thou shalt suffer no maner of aduersitie. I (sayth Iesus) will shewe vnto him how much he must suffer for my name sake. Therefore it is necessarie that thou doe suffer, if it lyke thée to loue Iesus, and to serue him euermore. And would to God thou were worthie to suffer something for the name of Iesus: how much glorie shal arise both vnto thy self therby, and ioy to al the saints, & profite vnto men: For pacience doe all men commende though fewe bee wylling to suffer. Surely there is great cause why thou shouldest bee willing to suffer a little for Christ his sake, séeing thou sufferest muche more greeuous things for the World. And wote thou well this, that thou must lyue by dying vnto thy selfe, and the more that euery man doth dye vnto himselfe, so much the more doth the same ware aliue vnto God. No man is apt or fit to comprehende heauenly things, but he which shall submit himselfe to beare aduersitie

uersitie for Christ his sake. Finally, nothing is eyther more acceptable vnto God, or more healthfull vnto thy selfe in this life then willingly to suffer for Christ: Insomuch that if thou be put to thy choyse, thou oughtest to desire rather to suffer aduersitie for Christ, then to bée refreshed with many comfortes. For so shalt thou bée the lyker, both vnto Christ, and to all his holy seruaunts. Neyther is our merite and the comming forward in our dutie consisting in plenty of pleasures and comforts, but rather in pacient bearing of grœuous euilles and calamities. Now, if there had bœne anye better waye, or more healthfull vnto man then to suffer aduersities, no doubt Christ woulde haue shewed the same vnto vs by his wordes and déedes. But nowe hée exhorteth his Disciples and followers, and all those that are desirous to doe as he did, manifestly to beare the Crosse, and that in this wise: If any man will follow mee, let him renounce himselfe, and take vp his Crosse and follow me. Therfore all things bœing red ouer & tried, let this be the conclusion of our talk: we must enter into ỹ kingdom of God by many calamities.

Finis secundi libri.

The thirde Booke

Of the inward communication of Christ with the faithfull Soule.

The first Chapter.

I Wil heare what the Lorde GOD speaketh within mée. Blessed bée the soule, which heareth the Lord speaking within him, and receyueth the worde of comfort at his mouth. Blessed are the eares that receiue the sounde of that noyse that God maketh vnto them, and take no heede at all vnto the noyses of this worlde. Blessed altogither are the eares which harken not vnto the voyce that soundeth outwardly, but heareth the truth speaking & touching inwardly. Blessed are the eyes which bæing shut vnto outward things, are wholy bent vpon inward things. Blessed are they that pearce vnto inward things, and doe more and more endeuor

deuor to prepare themselues by daylie exercises to receiue heauenly secretes. Blessed are they that take it ioyfully to giue themselues vnto God, and doe ridde themselues from all worldly let. Marke these things, O my soule, and shut forth desires, that thou mayest bee able to heare what thing the Lorde God doth speake in thée. Thy Friende speaketh these things: I am thy health and saluation, I am thy peace, I am thy lyfe: cleaue fast vnto me, and thou shalt finde peace. Let passe all worldly things, and seeke for euerlasting things: For what are al temporall things, but onely verie deceytes? Or what doe all the Creatures profite thée, if thou bée forsaken of ỹ Creator? Wherefore, reiecting all thinges, make thy selfe accepted and faithful to thy Creator, that thou maiest bée able to attayne vnto true blessednesse.

That the truth doth speake within vs without noyse of wordes.

The.ij.Chapter.

SPeake Lorde: for thy seruant doth hearken. I am thy seruant, giue me vnderstanding, that I may learne thy lawes and decrées. Incline my soule to the wordes of thy mouth, bicause thy talke floweth like vnto dewe. The Israelites sayde to Moyses in olde time: Speake thou vnto vs, and we will heare thee: but let not the Lorde speake least we should dye. Howbeit, I pray not so, O Lorde, I pray not so: but rather with the Prophete Samuell, doe humblye and earnestly beséech thée thus: speake on Lord: For thy seruaunt doth hearken. And let not Moyses or any other of the Prophets speake vnto mée: but doe thou rather speake vnto mée, O God, béeing the inspirer and giuer of life vnto all the Prophtes, who art able alone without them to instruct me. Wheras they on the other side without thée can preuaile

naile nothing. In dede they are like to vtter and sound forth the words: but the spirit they doe not giue. They speake in dede very trimly: but if thou holde thy peace, they doe not kindle & stirre vp the soule. They teache the letters: but thou openest the meaning.

They speake forth the secretes: but thou vnlockest the vnderstanding of the thinges signified. They vtter the commaundements: but thou helpest to performe the same. They shewe the waye: but thou giuest strength to walke ouer the same: they handle the matter outwardly: but thou instructest and giuest lyfe vnto the soules. They water outwardlye, but thou giuest the fruitfulnesse. They cry out in words: but thou giuest vnderstanding to the hearer. Wherfore let not Moyses speake vnto me, but thou, O Lorde, my God, beeing the euerlasting truth, least I die, and bee made vnfruitfull: or least if I shall be admonished outwardly onely, and not also kindled or inflamed wythin, thy word being heard, & not practised, knowne, not loued, beleeued, not kepte, make but vnto my punishment. Therefore doe thou speake, O Lorde, for thy seruaunt doth giue eare. For thou hast the wordes of euerla-

sting life: Speak vnto me (I say) that thing, which maye bring both comfort vnto my soule, and amendement vnto my whole life, and also may cause glory and immortall honour vnto thee.

That the wordes of God are to bee heard humbly: and that the same notwithstanding be not pondred and waied of most men.

The thirde Chapter.

LORDE. SERVANT.

Onne, heare my words, beeing wordes moste sweete and pleasaunt, and such as doe excell all the wisedome of the Philosophers & wyse of this world. My wordes are spirit and lyfe, and not to bee waied with mans wit and policie, nor yet to bee drawne vnto vaine pleasure, but to be heard with silence, and to bee receyued with all modestie and greedinesse.

SERVANT. Blessed is hee whome thou instructest and traynest vp in knowledge, O

Lorde,

Lorde, and doest teache thy lawe, that thou mayest helpe him in time of trouble, that he perish not.

LORDE. I both haue taught the Prophtes long since in olde time, & euen yet also nowe doe not cease to speake vnto all men: howbeit many are deafe and hard hearted at my voyce. Most men doe more willingly heare the world, then God, and doe sooner obay the apetite and desire of their owne flesshe, then the will of God. The worlde promiseth but temporall and smal things, and yet is it serued with great greedinesse, I do promise exceeding great and euerlasting things: and yet are the heartes of men heauie and dull. What is he that serueth and obayeth me in all things with so great care, as the worlde & the Lorde of the worlde are serued? Bee ashamed of it: and if thou wouldest knowe whye, hearken and giue eare vnto mee: Many men doe runne a great iourney for a little wages or hier, and there be scarcely a few that wil once step forward a fote to get euerlasting lyfe. A vile reward is painefully sought for: men doe shamefully go to law togither sometime for a smal peece of money; and men doubt not both day and

night to be tired for a vaine trifle, and small promyse, but it pricketh them to trauayle (euen the least thing in the world) for a good thing vnchaungeable, for a reward vnestimable, for honour exceeding, and for glorie immortall. Therfore be thou ashamed thou slow and complayning seruant, bicause they are more readie and quicke vnto destruction, than thou art vnto lyfe: and do more reioyce in vanitie, than thou in truth. And as for them, they are disapointed of their hope sometime: but my promise deceyueth no man, nor sendeth any man awaye vnspedde of his erraunt, putting his trust in mée. That which I promise and pronounce in words, the same doe I performe and fulfill in deede, in case a man doe perseuer still vnto the ende in the loue of mæ. I am the rewarder of all good things, I am also an earnest searcher and tryer of all the godly. Write my wordes in thy heart, and occupie thy selfe diligently about the same: For they shall bée verie necessarie in ỹ time of thy trouble. The things that thou vnderstandest not when thou readest them, the same shalt thou knowe in the time of thy curing and healing. And after two sortes am I wont to cure and heale my

elect:

elect: that is, with temptation, and with comfort: and the same doe I daylie schoole two waies. First in finding fault with their sinnes: then with exhorting & stirring them vp vnto the increase of vertues. He that hath my wordes & despiseth the same, he hath that of which he shal be cõdemned in the last day.

¶ A prayer by which heauenly doctrine and religion is called for.

The fourth Chapter.

My God, which art my whole gwdnesse, who am I, that I dare bée so bolde as to speake vnto thée? I am thy most poore slaue, and vile Worme, and much more poore and more vile, than I eyther know my selfe or dare tel vnto thée. And yet O Lorde, be thou mindefull euen of this same thing, that I am nothing, that I haue nothing, & that I am nothing worth. Thou only art good, thou iust, thou holy, ỹ art able to doe all things, thou performest al things, ỹ fulfillest al things leauing the sinfull only voide and emptie. Remember thy mercy, O Lord, & fill my soule wt thy fauor, which wilt

not haue thy workes voyde of thy benefites. For how maye I continue in this wretched life, vnlesse thy mercie and fauor doe strengthen mee? Turne not thy face awaye from mée: Deferre not thy curing of mée from day to daye: Withdraw not thy comfort from mée, least my soule doe séeme in thy sight like vnto the earth that is voyde of moysture. Lorde, teach mée to doe thy will: teache mée to walke worthily and humbly before thée. For thou art my wisedome, and doest both know, and hast knowne me perfitely, aswel before that I was borne into the worlde, as also before the world it selfe was made.

That truth and modestie in the sight of God, is to bee exercised.

The. v. Chapter.

LORDE. SERVANT.

SOnne, practise thou truth in my sight, and alwayes séeke me in singlenesse of heart. He that exerciseth truth in my sight, the same shall be defended from the inuasiõs of euill, and

and him shall truth delyuer from deceytes and slaunders of the wicked. Now, if the truth shall delyuer thée, thou shalt be frée in déede, and shalte not passe vppon the vaine wordes of men.

SERVANT. It is as thou saiest, Lord: and let me be so dealt withal I pray thée, to wéet: that thy truth may teach mée, may kéepe me, and may bring me vnto an happie ende. Let the same delyuer mée from all wicked luste, and from inordinate loue: So shall it bée brought to passe, that I may vse great libertie and frédome of soule towardes thée.

TRVTH. And I will teache thee what is right, & what is acceptable vnto me. Cal thy sinnes to remembraunce with great sorow and heauinesse of heart, and do not chalenge any thing vnto thy selfe for thy good déedes: For in verie déede thou arte sinfull, and endaungered and inwrapped in many diseases of the minde, which goest euermore of thine own nature vnto nothing, and sone fallest: art sone ouercome, art sone troubled, and throwne downe headlong. Finally, thou hast nothing wherin thou maist glorie and boast, but rather manye things for which thou oughtest to set little by thy selfe. For

thou art muche more weake then that thou art able to perceiue the same. Wherefore, see that none of all thy workes seeme great vnto thee. See thou thinke nothing of thine loftie, nothing precious and wonderfull, nothing to bee reuerenced, nothing high, nothing prayse worthie, and to bee desired in deede, sauing that which is euerlasting. Let the euerlasting truth please thee aboue all things, and let thy exceeding vilenesse displease thee. Feare nothing so much, dispraise and flye from nothing so much, as thy vices & sinnes, which ought more to mislike thee, then the losse of anye manner thing beside. Some doe not behaue themselues towardes mee purely & sincerely, but rather (being led with a certaine curiositie and arrogancie) do studiously search oute my secretes and highe mysteries, neglecting themselues and their owne saluation. These fellowes doe many times fall into greeuous temptations and sinnes, for there curiositie and pride, bicause I am against them. But being timerous, doe thou stande in awe of the sentence and wrath of almightie God, and search not out the workes of ỹ almighiy, but search thoroughly thine owne faults, eyther how much euill

thou

thou hast done, or else how muche good thou hast neglected. Some doe beare about their whole religion and godlynesse in bookes only, some in pictures: some in outward signes and figures: Other carie me in their mouth, but not so in their heart. Contrariwise, there are, which beeing of perfite vnderstanding in minde, and pure in heart, doe euermore breath and couet after euerlasting things, doe heare of earthly thinges against their wils, doe serue the necessities of their bodies with paine and sorrow: and these in deede do feele what the Spirite of truth doth speake within them, as they which teacheth them to loue heauenly things, dispising the earthly, and both day and night doe couet heauen, the world beeing contempned.

The praise of God, and thanksgiuing for his benefites: and likewise of the force of the loue of God.

The. vi. Chapter.

I Prayse thée, O heauenly Father, the Father of our Lorde Iesus christ, which hast vouchsaued to remember my needy Soule. O father of mercy, and

GOD of all comfort, I giue thée thankes, which refreshest mée, béeing vnworthy of all comfort, sometime wyth thy comfort I prayse and magnifye thée euermore, and also thy onely begotten Sonne, and thy holy ghost the comforter, worlde without ende. O my Lord God, O the holy louer of me, when thou shalt come into my soule, I will reioyse with my whole heart. Thou art my glory, and the reioyce of my heart: Thou art my hope and refuge in the time of my calamitie and trouble. But bicause I am yet of weake loue and vnperfite vertue, I recken it necessary to be confirmed of thée, and to be comforted at thy handes: wherefore, visit me oftentimes, and instruct me with holye discipline. Deliuer mée from wicked affections of the Soule, and heale my minde from all the vnruly desires and vices: that being healed inwardly, and well purged, I may be made fit to loue, strong to suffer, constaunt to perseuer. Loue is a great mater: no doubt a great good thing: which (only) doth make light each thing ỳ is beauy, and beareth equally, whatsoeuer is vnequall. For it beareth a burthen without any burthen, and doth turne all bitter things into swete and sauorie. The same

Iesus

Jesus (I say) being our noble loue, doth inforce to doe great things, and euermore stirreth vp to desire ỹ things ỹ are more perfite. Loue will be aboue, and not kept still wyth any lowe things. Loue wil be frée, and voide from all worldly affection, least hir inwarde sight be hindered, or least it be enwrapped either with some temporall commoditie, or ouercome wᵭ incommoditie. Nothing is more swéete then Loue, nothing more strong, nothing more déepe, nothing more broade, nothing more pleasaunt, nothing more full: Nothing better, eyther in heauē or in earth: bicause it is sprong of God, and cannot rest but in God, aboue all the creatures. The louer flieth, runneth, reioyceth, is frée, & is not holden: It giueth all things for all things, & hath all things in all things, as the which resteth in one highest thing aboue al things, out of which floweth and springeth all goodnesse. It loketh not vpon his giftes, but turneth it selfe vnto the giuer aboue all good giftes. Loue cannot tell how to kéepe measure, but is feruent beyonde all measure. Loue féeleth no burthen, passeth nothing vpon paines, endeuoreth aboue hir strength, nothing at all waying whether the same

be possible to be done or not, forasmuch as it thinketh nothing to hard for it selfe, nothing vnlawfull. Therefore it is of force vnto all things, and bringeth manye things to an ende, if the louer doe not giue ouer and be tired. Loue watcheth, and sleeping, doth not slumber: labouring is not wearied, pressed downe, is not oppressed, made a fearde, is not troubled: but (like as the liuely flame and burning torch) doth burst out vpwarde, and doth pearce through safely. If any man doe loue, he knoweth what this saying meaneth. The very ardent affection of the soule is a great cry in the eares of the Lord, whilst it sayth thus: O my God, O my loue, thou art wholy mine, and I am thine altogither. Bring forth in mée a plentifull loue, that I maye learne with the inwarde mouth of my heart to tast howe sweete and pleasaunt a thing it is to loue, and as it were being molten to swim in loue. Cause that I maye so burne in loue, that I may ouercome my self with the feruency of my studie and affection. Let mée sing the song of loue, let me follow thée aloft my friend and louer, let mée sing thy prayses with so great loue, that my minde may faile mé. Let mée loue thée more

then

then mine owne selfe: Nay, let mee loue neyther my selfe, nor any man else beside (which doth loue thée in déede) but both for thée, and in thée, like as the lawe of loue shyning and casting hir beames out of thée, doth commaund. Loue is swift, sincere, godly, delectable and pleasaunt, strong, patient, faithfull, wise, long suffering, manlyke, and neuer applying it selfe to hir owne commoditie. For when a man is giuen to himselfe, then doth loue fall awaye. Loue is circumspect, modest, straight, not daintie, not light, nor bent to vanities, sober, chast, constaunt, quiet, and temperate in all the senses. Loue is subiect and obediēt to his betters, alwaies vile and despised in his owne conceit, bertuous and thankefull towardes God, full of confidence and trust, & alwaies in hope, euen then when it selfe is lothed of God: For asmuch as without gréefe and payne, there is no lyuing in loue. He that is not readie to suffer all things, and to apply himselfe to the will of his friend and louer, the same is vnworthie to be called a louer. In conclusion, a louer must imbrace al hard and bitter things for his friends sake, and not be druided from him, bicause of aduersitie.

Of the triall of the true Louer, and how the enimie muste be resisted.

The.vij.Chapter.

LORDE.

SOnne, thou art not yet a strõg and wise Louer.

SERVANT. Why so Lorde?

LORDE. Bicause thou leauest off thine enterprise for a small assault and temptation, and seekest after comfort with ouer much grædinesse. A valiaunt Louer standeth still by temptations, and doth not credit the craftie perswasions of the enimie: and is so delighted with prosperity, that he his nothing offended with aduersity. The wise Louer doth not so much way the gift of his Louer, as the loue of the giuer. The same rather considereth the mind and meaning, then the commoditie and profite, and in respect of his Friend, neglecteth all his giftes. The noble Louer resteth not in the gift, but in mẽ aboue euery gift. Neyther muste thou forthwith discourage thy selfe,

selfe, if at any time thou thinke otherwise then well eyther of mee, or of my Godly seruauntes against thy will. That good and sweete affection wherewith thou art sometime delighted, is the affection of present fauour, and a certaine foretast of thy heauenly Country, vpon the which foretast thou must not stay to much, bicause it suffereth alteration. But to fight against the wicked motions of the minde, and to despise the incytements of the Diuel, this (in deede) is ỹ worke of vertue, & a thing worthy of great reward.

Therefore there is no cause why these absurd imaginations shoulde so greatly vere and torment thee that are wont to arise of euery trifling occasion. Perseuere thou constauntly in thy purpose and enterprise, and be of a sincere minde toward God. Neyther is it an illusion that thou sometime art sodainely rauished aloft, and by and by doest returne againe to the olde fond trifles of thy minde: which (for asmuche as thou rather sufferest, than art the Author and cause of them) so long as they mislike thee and thou doest striue against them, they are rather profitable than pernitious. Weete thou that that olde enimie doth therevnto wholy bend

himselfe, to let thy studie in goodnesse, and to cal thée away from all exercise of godlynesse, to wéete, from the deuout Meditation and memorie of Christ his Passion, from ỹ warding and kéeping of thy soule, from the firme purpose, to come forwarde in vertue. The wicked villain ministreth great varietie of thoughtes to beate a wearinesse and trembling feare into thée, to the intent he may reuoke thée from praier & reading of holy scripture. The humble confession of thy sinnes doth mislike him: and if he coulde, he would withdrawe thée from the Communion. But beléeue him not, nor passe not vppon hym, though he cast his subtile snares and trappes ouer thée many times. When his suggestions are euill and filthie, turne vppon him againe, and say thus vnto him: Be gone, thou vncleane spirite, blush thou wretch, and bée ashamed thou vile beast: Thou wicked deceyuer, that doest put suche things into my head, get thée hence from me: For thou shalt preuaile with mée nothing at all: For Iesus my fellow souldier wil be present with mée, and thou shalt bée ouercome shamefully. I had leauer dye, and suffer any thing in the worlde, then once consent vnto thée. Holde

thy

thy peace and be still, I will not heare thée, though thou make mée to haue a great deale of trouble. The Lord is my light and sauing health, whome shall I feare? The Lorde is the strength of my lyfe, at whome shall I tremble? If whole armies come against me, my soule shal not be afeard, whilst the Lord doth succour and deliuer mée: Fight lyke a valiant souldier: and if through weakenesse, thou take a fall at any time, take a better heart vnto thée againe, hauing a good hope of my fauoure towardes thée, euen greater then before: and in any wise beware of vaine arrogancie and pride, which is the cause that many men are led into errour, and do sometime fall vnto blindnesse and ignorance almoste incurable. Let that fall of the proude Angelles foolishly chalenging to much to themselues, cause thée to beware and to liue in continuall modesty and humilitie.

Of modest hyding the benefites of God.

The.viij.Chapter.

LORDE.

Onne, it is both profitable and safe or sure for thee to dissemble ȳ affection of godlinesse, and not to extoll the same in wordes, in craking thereof somewhat insolently, or to aduaunce the same aboue measure, but rather to despise thy selfe, and to liue in feare as one that hast the same vnworthily bestowed vpon thee. Thou must not to earnestlye cleaue fast vnto that affection which maye sone be chaunged into the contrarie. Thinke wyth thy selfe, so long as thou hast Gods grace with thee, how wretched & nedy thou art wont to be without his grace: and recken not that the comming forwarde and profiting in spirituall lyfe doth onely consist in that point (to enioy the benefite of heauenlye comfort) but also if thou modestly, temperately, & pacientlye do take ȳ withdrawing of the same, so that thou doe not faint and

ware

waxe dull or slowe at that time in the great desire of praying, nor suffer thy other accustomed exercises to be wholy left and forsaken, but after the best sort that thou art able and knowest, doest that thing willingly which is in thy power, & not vtterly neglect thy dutie, for that driues trouble of minde which thou feelest in thy selfe. For many, if it be not so well with them as they woulde haue it, doe become forthwith impacient or slothfull. It is not alwayes in the power of man to rule and gouerne his owne matters: but it belongeth to God, both to giue and to comfort, both whan hee will, and how much hee will, & that alwayes as it lyketh him best. Some being vncertaine & vnstayed haue cast themselues awaye for the studie of Godlinesse bestowed vpon them, whilst they endeuoring aboue their strength, doe not throughly consider their own corruption and wickednesse, but rather follow the affectiō of their minde, then the iudgement of reason. Wcause these fellowes haue taken greater matters vppon them, then it was Gods will and pleasure they should, they haue quickly lost the fauour of God: & they which had made them a nest in Heauen, euen those same became needie,

vile, and forsaken, to the intent that they, being pressed downe and impouerished, might learne to flye, not with their owne winges, but to staye themselues vppon my fethers. They which are yet but beginners & vnskilfull of the way of the Lorde, vnlesse the same obaye the counsaile of the wyser sorte, they may soone be deceyued and throwne downe headlong: and if the same haue rather yéelded to their owne opinion, then obayed the practised and beaten Souldyers, those are in the greater daunger, bicause they would not be retyred from the opiniō that they had once conceyued in themselues. It is seldome séene that one séeming wyse in his owne conceyt, can modestlye beare the commaundement of an other. Therfore it is better to haue little Wyt with modestye, and to much to please himselfe for hys slender vnderstanding of things, then for his abundant knowledge. Better it is to haue lesse, then hauing much to be proude. Hée doth not behaue himselfe circumspectly ynough, which betaketh himselfe wholy vnto ioy, forgetting his old néedinesse, & the chast feare of the Lorde, which feare is woont to stande in awe of léesing the benefites already bestowed vpon him. Sure-

lye

lye that person is not Godly wise sufficiētly, which behaueth himselfe too desperately in ỹ time of aduersitie and trouble, and thinketh and iudgeth of me with lesse trust and confidence then he ought to doe. He that sheweth himselfe too secure in the time of peace, the same is often too muche discouraged and faint hearted in the tyme of warre. If thou haddest alwayes skill to shewe thy selfe modest and of a lowly minde, and to rule and gouerne thy Spirites aright, thou shouldest not so sone fall into daunger and offence.

It is a poynt of assurance, to cast what shall come after, if the light shal depart after thou hast conceiued the Spirit of feruour & heate: And againe, when the same hath so chaūced in deede, to thinke that the light may returne againe, being therefore of me withdrawne, that both thou mayste be made the more warye, and become thereby the more glorious. For many times, such triall is more expedient, then if thou shouldest alwaies enioye prosperitie according as thou wouldest haue it. For the workes of godlinesse and vertue doe not stande vpon that poynt, that thou shouldest be full of heauenly visions & comforts, or be skilful in learning or knowledge

or be placed in a high degrée: but if thou stay vpon true modestie, if thou be full of heauenly charitie & loue: if thou alwayes studie for Gods glory chastly and sincerely: if thou set naught by thy selfe, but vnfaynedly despise thy selfe, and also reioyce more to be despised and pressed downe of other, then to be honored of them.

Of setting little by a mans selfe in the sight of God.

The.ix. Chapter.

SERVANT.

I Dare speake vnto my Lord, being my selfe but dust and ashes: and if I shoulde set somewhat by my selfe, yet dosse thou stand against me, & my owne sinnes doe beare true witnesse against mée: which witnesse I am not able to gaynesay. But if I, bethinking my selfe vile, shall bring my selfe to nothing, & (by casting al estimation of my selfe away from mée) shall recken my selfe but for duste, as I am in deede, then shall thy grace be fauourable vnto mée, & thy light approche

neere vnto my heart : and so shall it happen that if I haue euer set by my selfe, the least thing that can be, shal vanish away for euer, when I am altogither preſſed downe vnto nothing. Here, in this case thou shalt shewe vnto mée what I am, what I haue bene, and frō whence I haue come. Namely, nothing, and from nothing : who if I be left once vnto my selfe, am forthwith nothing but méere infirmitie and weakeneneſſe. But if thou haue sodainely loked back vpon mée, by and by I am made strong, and am repleniſhed wᵗʰ newe gladneſſe. And great wonder it is to sée ẏ I shoulde so sodainely be lifted vp aloft, when thou doſt so gently imbrace me, which of mine owne waight and proneneſſe am alwayes caryed vnto the lowest things. Thy loue freely preuenting mée, and helping mée in so many neceſſities, & defending mée from greeuous perills, and to speake truely, snatching mée out of infinyte euills, is the cauſe of this thing. For I both haue loſte my selfe in louing my selfe diſorderlye, and also haue founde both my selfe and thée, in seeking thée onely, and in louing thée sincerely, and with the same loue, also haue the more drowned my selfe into nothing. For thou (O my moſt

ſweete Lorde, doſte beſtowe no things vpon mee, not only then I am able to deſerue, but alſo then I dare hope for: I will not ſay craue for. O my God, I giue thee thankes, that though I be vnworthy of all goodneſſe, yet thy nobilitie and infinite goodneſſe doth neuer ceaſſe to doe good vnto the ingratefull, and to thoſe that are turned farre away from thee. Turne thou vs vnto thee, that we may be thankfull, humble, religious and godly, which art our health, vertue and ſtrength.

That all things are to be referred vnto God, as vnto the fardeſt ende.

The.x.Chapter.

LORDE.

SOnne, I muſte be thy higheſt and fardeſt ende, if thou deſire to be bleſſed and happye. By this intent of thine, ſhall thy wit be purged, being wickedlye prone many times to it ſelfe, and alſo to the creatures. For as ſoone as in any thing thou ſtudyeſt for thyne owne commoditie, thou falleſt and waxeſt dye by and by in thy ſelfe.

selfe. Therefore thou muste referre and direct all thinges vnto mée onely, bicause I haue giuen all things: & thou knowest that euery thing doth flow from mée, as from the highest and moste principall goodnesse, and that therefore they are to be reduced vnto me againe, as to their owne Fountaine and Spring: As well the small as the great, as well the riche, as the poore, doe draw liuely water out of mée, as out of a liuely Fountaine: & they which serue mée of their owne accord, and after a free and honest sort, shall be laden with benefites vpon benefites. But if any will glory out of mée, or bée delighted with any priuate goodnesse, the same shall not obtaine perpetuall and true ioy w̃ gladnesse of heart, but shall incurre diuers incommodities and anguishes of mind. Therefore oughtest thou to ascribe and impute no goodnesse nor no vertue eyther to thy selfe or to any man lyuing, but to acknowledge all things for Gods benefites, without whome man hath nothing. It is I that haue giuen all thing, and it is euen I also that doe challenge all things vnto my selfe by good right, and with great seueritie doe require giuing of thankes. This is the truth, by which the

vanitie of mans glorie is chased away.

And who so shal bée indued with heauenly fauor and true loue, the same shall neyther bée attached with enuie, nor discouraged in heart, nor shall bée holden with the loue of himselfe: For Gods loue ouercommeth all things and displayeth or spreadeth abroad al the powers of ỹ soule. Now, if thou be rightlye wise, thou shalt reioyce in mée only, thou shalt put thy trust in mée onely, according as God onely is good, to be prayed aboue all things, and to be magnified in all things.

That it is a sweete thing to serue God and despise the Worlde.

The.xi. Chapter.

SERVANT.

NOw will I speake againe, O Lord, and will not kéepe silence, and will speake after this sort in the eares both of my God, and my Lorde, and my Kinge, inhabiting the high Heauen: O how great is that pleasure, O Lorde, which thou hast reposed or layde vp for them ỹ feare thée: not onely for them that

that lone thée, not only for them that serue thée with their whole hart. The sweéteneſſe of ỹ beholding of thée, is certainly vnspeakable, which thou giuest vnto thy Louers: and in that point hast thou specially shewed forth the sweéteneſſe of thy loue, that when I had no being, thou then didst make mée, and afterwarde, when I went farre astraye from thée, diddest bring mée againe into the way, that I might serue thée: and diddest giue mée in commaundment to lowe thée. O Fountayne of continuall loue, what may I say to thée, or how maye I forget thée, which hast vouchedsafe to remember mée, which, contrarie to all hope, hast vsed mercye towarde mée thine owne, after that I was corrupted and perished, and hast wonne my heart vnto thée with thy fauour and friendship, whē I did thée no pleasure at all: For which liberalitie of thyne, what thanks shall I render vnto thée againe: I will euen serue thee. But what great matter is it to serue thée, whome the whole worlde ought to serue: That rather séemeth great and wonderfull in my sight, that thou vouchsafest to admit & take into thy seruice so néedie, so vnworthy a person, and to chose into the number of thy

beloued seruaunts. Beholde, all things are thine, whatsoeuer I haue or possesse, and by which I doe thée seruice. But howe is this, that thou doest more serue mée, than I doe serue thée? Sée, the Heauen and the earth which thou hast made for mannes commodities, are at hand, and doe euery day whatsoeuer thou commaundest them to doe. Nay, thou hast made and ordeyned the Aungelles also for mannes vses. But the verie matter greatest of all is, ỳ thou thy selfe hast vouchsafed to serue man, and hast promised that thou wilt giue thine owne selfe vnto him. For which thy infinite benefits, what thank shall I yéelde thée againe? I praye God I may be able to serue thée all my lyfe long. I pray God I may be such a one, as may serue the but euen one day as I ought to do. Thou in déede art worthy of all seruice, of all honor, and euerlasting prayse. Thou in déede art my Lorde, and I am thy simple seruant, which am bounde to serue thée with all my strength, & euer to be filled or satisfyed wyth thy prayses. And surely so I will, so I doe desire, and whatsoeuer is wanting vnto me, doe thou vouchsafe to supplye. Great honor, great glorye it is to serue thée, and to despise

all

all things for thy sake: For they shall carye with them great reward, that of their owne accorde haue put themselues in subiectiõ vnto this most holy seruice, and shall finde the most pleasaunt comfort of the holye Ghost, that haue renounced and cast away worldly pleasures for thy loue sake. Great libertie of soule shal they attaine vnto, that entring into the streight or narrowe way for thy name sake, haue contemned al worldly carcks and cares. O acceptable and pleasaunt seruice of God, by the which, man is made frée & holy in dæde. O sacred state of Godly seruice, which maketh man equall to Aungells, accepted of God, terrible to Diuells, and commended of all faythfull. O seruice to be imbraced, and alwayes to be wished for, by which, both the chiefest felicitie is procured, and Joye gotten euerlasting.

That the desires of the minde are to be examined, and ordered.

The.xij.Chapter.

LORDE.

Sonne, there yet remaine a great many things that thou must learne.

SERVANT. What be those Lorde?

LORDE. That thou submit thy desire altogither to my will & pleasure, and be not now a louer of thy selfe, but one coueting to do as I wil and commaund. Desires doe kindle thée oftentimes, and vehemently inforce or driue thée: In this case, consider thou whether thou bée moued with my honor or stirred rather with thine owne commoditie. For if thou couet ought for my sake, thou wilt take in good worth whatsoeuer I shall determine: but if there lye hid any desire of priuate gaine, euen the verie same it is that doth hinder and waye thée downe. Therfore, beware that thou rest not to much vpon thy conceiued desire without asking counsayle of mée, least perhappes it repent

repent thée afterwardes, and that doe then displease thée, which at the first did lyke thée, and which thou diddest séeke after as the verie best thing. For neyther euery affection that séemeth good, is by and by to bée obtayned, nor yet the contrarie at the firste chop to bée auoyded. It is sometime also expedient to bridle good affectes and desires, least either thou passe measure with the importunitie of minde, or be in offence vnto other throughe thyne owne vnrulinesse, or whilst the same doe resist, thou béeing troubled, sodainely do fall. Sometime it is méete to vse violence, and to fight against the apetite and desire, and not to make accoumpt what ỹ flesh woulde either haue or not haue, but rather to endeuor that it may be obedíēt to the spirit whether she wil or no: and that she maye bée so long kept vnder and suffer bondage, vntill such time as shée bée plyaunt and readie vnto all things, and learne to bée content with a fewe things, and to bée delighted with a simple state & condition, and not to mutter or grutch against any commoditie or aduersitie.

Of the maner of pacience, and the fight against desiers.

The.xiij.Chapter.

SERVANT.

Why then, O my Lorde God, as far as I doe perceiue, pacience and sufferaunce is verie necessarye for mee: For manye aduersities are incident vnto this lyfe of ours: in somuch that when I desier Peace by all meanes possible, yet can it not be brought about, that I may leade ouer my lyfe without warre and sorow.

LORDE. It is euē as thou doest say, sonne: Nay, I will not haue thee to seeke after that peace, that is voide of temptations, or which feeleth not aduersities: but to thinke with thy selfe, that euen then also thou hast found thy selfe peace, when as thou shalt bee searched and tryed with sundrie and many turmoyling calamities of miseries and aduerse chaunces. Now, if thou wilt plead, that thou arte not able to beare or suffer so manye things, how then shalt thou be able to abide the

the euerlasting torment of Hell fire: Of two euilles the lesse is alwaye to bee chosen. Therefore, studie to take pacientlye for Gods sake thy present euilles, that thou mayest escape those euerlasting punishments that are to come. And thinkest thou that the men of this world eyther suffer no euill at all, or little or none: thou shalt well finde, that euen those that are most delicate and fine are not without their incommodities. Thou wilt say peraduenture: but these worldlings are incited with many pleasures, and obey their owne will or sensualitie: and therefore make little account of their miseries. Put case, all thinges happen vnto them as their heart woulde haue it, how long will that indure and abide trowe yee? Forsoth, those shall perish lyke dung, which in this life haue such wealth and aboundance, in such wise, as no maner of remembrance of ioyes passed shall remaine. Nay, euen while they bee aliue too, they doe not enioy them without bitternesse and griefe, & feare. For loke of what things they doe take pleasure, of the verie same many times they receiue sorow: and reason good they shoulde so doe: that they which intemperatly hunt after pleasures, should likewise

attaine vnto the same not without tartnesse and trouble. I wisse, they all bée but verie shorte, and false or counterfeyt and inordinat, filthie, or dishonest: yet doe not they sée this throughe drunkennesse and blindnesse, but that they will néedes purchase themselues death of ỹ soule like vnto brute beasts for a small or trifling delight of this mortall lyfe. Wherefore, Sonne, doe not thou follow the sensuall desires, but turne thy will away from them. Be delighted in the Lord, and so shal he graunt thée the requests of thy soule. For if thou wilt be delighted in déede, and haue large and plentifull comfort of me, Wéete thou that felicitie and the ample reward of comfort doth consist in thy renouncing of all worldly things, and of these féeble and weake pleasures, and the further thou shalt pull thy selfe from al solace of humaine things, so much the more swete, & the greater comfortes shalt thou finde in mée. But in déede thou shalt not attaine vnto those comfortes without sorowfulnesse and labour of fighting: For roted custome doth stand against it: howbeit she shal be matched & maistred with better custome. The flesh will mutter against it: Howbeit she shall be bri-

led with the feruencie of the spirit. The olde Serpent will stirre thée forwarde and sharpen thee: Howbeit he shall be chased awaye with prayers: And againe with profitable labour a great entraunce shall be stopped vp from his temptations.

Of obaying our betters according to the example of our Lorde Iesus Christ.

The.xiiij.Chapter.

LORDE.

Onne, he that withdraweth himselfe from obedience, the same withdraweth himselfe from the fauor of God: and he that seeketh after priuat things, doth forgo the common. He that doth not submit himselfe vnto his superiour gladly and of his owne accord, the same in so doing, declareth ỹ he hath not yet so wholy tamed & schooled his owne flesh, but that it doth oftentimes winche & mutter against him. Wherefore, learne spédilye to submit thy selfe to thy superiour, if thou couet to tame thy flesh: For the outwarde enimie is the sooner maistred, if the inwarde

enimie be once ouerthrowne. There is no more troublesome or worse enimie vnto the Soule then thou art vnto thy selfe, whilst thou doest not agrée with thy spirite. For thou must practise an vnfayned contempt of thy self, if thou wilt be maister ouer flesh and bloud: forasmuch as thou doest yet loue inordinately, and therefore art afeard to commit thy selfe altogither to the wil of another. But what great matter doest thou, thou dust and nothing, if thou become subiect to another man for Gods sake? Whereas I béeing that Almightie and that highest, who haue made al things of nought, haue humbly submitted my selfe vnto man for thy sake, becomming the veriest vnderling & basest of al other, to the ende that thou mightest ouercome this pride and hautinesse of thine with that humilitie & lowlynesse of mine. Learne to obay, thou dust: learne to depresse thy self, thou earth and slime, and to put thy selfe vnder all mens féete: learne to breake thine owne will, and to sheiwe thy selfe subiect vnto all men. Ware earnest against thy selfe, and suffer not pride or hawtinesse to liue in thée, but make thy selfe so lowly and simple that all men may go ouer thée and tread vp-

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on thée like mire in the ſtrœte. What haſt thou, thou vaine man, that thou canſt rightly complaine off? What is there, thou ſinck of ſinne, that thou canſt iuſtly ſaye vnto them that doe diſpraiſe and deface thœ, in aſmuch as thou haſt ſo oftentimes deſerued Hell tormentes by offending of God ſo many times? And yet haue I gently ſpared thœ hauing a care of thy ſoule, to the intent that thou mighteſt alwayes ſhewe thy ſelfe thankfull for my benefits, my loue being once knowne vnto thée, and bœing euermore bent vnto true obedience and modeſtie, mighteſt patiently beare the contempt of thy ſelfe.

A ra
hum

Of conſidering the ſecret iudgements of God that we bee not expelled from grace.

The.xv.Chapter.

SERVANT.

DOo thou thundring againſt mœ with thy iudgementes, doeſt ſhake all my lims with feare and trembling, and doeſt out of meaſure terriſie my heart. This doe I ponder

vpon

vpon amasedly, that the verie Heauens are not cleane in thy sight. And if thou haue foūd sinne in the verie Aungels themselues, and hast not spared them, what shal then become of mée? If the starres themselues haue fallen from heauen, what maye I (béeing dust) hope for? They haue fallen downe to the lowest places, whose workes did séeme lawdable and prayse worthy, and they that did eate the breade of Aungels, those sawe I to be delighted with Hogges meate and draffe. Therfore, Lord, there is no holynesse, if thou once pluck back thy hand: No wisdome prevaileth, if thou cease to gouerne; No strēgth helpeth, if thou leauest to kéepe and preserue: No chastitie is in safetie, vnlesse thou defend it: no kéeping of a mans selfe doth profite, vnlesse thy holy watching goe withall: For béeing once forsaken, wée are drowndé and doe perish, and when thou doest take care ouer vs, then wée liue erected and lifted vp. We are in our owne respect but vncōstant: Of thée we be confirmed and strengthened: we are but warme of our selues, and of thée are we kindled. Surely, I muste thinke of my selfe most humbly and basely, and muste altogither ways my self at nothing, if that

I seeme to haue any goodnesse in mée. I saye againe, that I ought to submit my selfe lowly vnto these thy vnsearchable iudgements, wherein I finde that I am nought else but nothing of nothing. O waight without measure: O Sea that can not be passed thorow, wherein I finde my selfe to be nothing, but altogither of nothing. Where is then the couert of glorie? Where is the confidence of glorie for the which thou haste bargayned? All vaine glorie is swallowed vp in ỹ gulph of thy iudgementes that thou haste of mée. What are all mortall men in thy sighte? Clay maye boast it selfe against the Potter be like: Can he ware proud with vaine praises, whose minde is subiect vnto God in the truth? No, thoughe the whole world doe extolle him, after that the truth hath once made him subiect vnto it: I saye, he shall be moued with no bodies prayses, that hath fixed his whole hope in God. For euen all they that doe speake, are but nothing, and shall fade away with the sound of their owne wordes: But the truth of the Lorde abideth for euer.

How we must be minded, and what we ought to saye in such things as we desire to haue.

The.xvi.Chapter.

LORDE.

SOnne, thus must thou say in all things: Lorde, if it shall please thee, let it be euen so. Lord, if this shal be to thine honour, bee it done in thy name. Lorde, if thou see that this shall bee expedient and profitable for mee, bring it to passe, that I maye vse it vnto thine honor: but in case thou know that it shall not bee for the health of my soule, but hurtfull therevnto, take this desire from mee. For euery desire is not of the holy spirit, although it seeme right and good vnto man: but harde it is to iudge whether a good or a wicked spirit doe enforce thee to couet after this or that, or whether thou bee moued rather within thine owne Spirite. Many men haue beene deceyued at the laste, which did seeme to be stirred at the first with a good Spirit. Therefore we must al-

alwaies couet with the feare of GOD, and lowlynesse of minde whatsoeuer commeth into our heads, by occasion, to wishe for: and the whole matter must be committed to God with vnfained chyding of our selues, & thus must we say: Lorde, thou knowest whether of both is more expedient for mée: doe thou whether of both thou wilt thy selfe. Giue me that thou wilt, and as muche as thou wilte, and at what time thou wilt. Deale with me as thou knowest it méete for mée to bée dealt withal, and as it liketh thée, and as the thing may procure greatest glorie vnto thée. Place me there where thou wilt, and deale frëelye with mée in all things. I am in thy handes: turne mée and tosse me euery waye. Béeholde, I thy Seruant am prest vnto all things: for as muche as I desire to lyue (I pray God according and perfitly) not vnto my selfe but vnto thee.

Prayers

¶ Prayers to performe Gods will.

The xvij. Chapter.

SERVANT.

Graunt vnto mée, O moste bountifull Jesu, thy fauour, which may be assistant vnto mée, maye labour w̄ mée, maye continue wyth mée to the very ende. Graunt vnto mée euermoze to wil and couet the thyngs which are acceptable & déere vnto thée. Let thy will be my will, and let my will alway follow thine, and iustly agrée with thine. Let one willing and one nilling be common vnto vs both, in suche wise, that I may will oz nill nothing, but that which thou willest oz nillest. Graunt mée to dye vnto all thyngs that are in the Woꝛlde, and loue to be contemned & not knowne in thys woꝛlde foꝛ thy sake. Graunt mée (aboue all my wishes) to repose and rest my self in thée, and to haue a quiet and contented minde. Thou art the true peace of the heart: Thou art the onely rest: oute of thée are all thyngs difficult and vnquiet. In this peace, that is

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to saye, in thée only being the chiefest & euerlasting goodnesse, will I sléepe & take my rest.

That true comfort must be sought for in God only.

The.xviij. Chapter.

WHatsoeuer comfort I can wish for or ymagine, the same doe I not looke for here in thys world but in ỳ world to come. Now, if I had (alone) euen all the comforts ỳ are any where, and coulde enioy all manner delicates and dainties, certaine it is, that the same coulde not long continue or endure. Therefore (O my soule) thou canst not attaine ful comfort, and be perfitely refreshed, sauing onely in God, the comforter of the nædie, and the helper of the modest. Looke a little while, O my soule, looke a litttle while after Gods promise, and then thou shalt attayne plentie of all good thinges in Heauen. Nowe, if ỳ wilt couet inordinately these present things, thou shalt lése the euerlasting and heauenly things. Let temporall things be in vse and occupying: but let the euerlasting things be

in thy desire. Thou canst not be filled wyth any temporall good thing, bicause thou wast not created to enioy ỹ same. Albeit ỹ haddest all good things that are created, yet couldest thou not bée blessed notwithstanding: Nay, thy felicitie consisteth in God the Creator of all things. I meane not such as is thought so & prayed of the foolish louers of the world, but suche as the good and faythfull Disciples of Christ doe looke after, and such as the spirituall and cleane of heart, whose conuersation is in heauen, do somtime foretast in this life. Vaine and shorte is all mans comfort: blessed and true is that which is receyued inwardly from the truth. The Godlye person doth euery where carie Jesus Christ his cõforter about with him, and doth speake vnto him in this wise: Lorde Jesus, bée assisting vnto mée in all places and at all times. Let this be my comfort, to bée voyde of all mans comfort with a good will. Or if thy comfort shall be lacking at any time, let thy will and due triall of mée, bée in stead of thy chiefest comfort vnto mée: For thou art not he that euermore art angrie or maketh afeard.

That

That all carefulneſſe is to be committed to God.

The.xix.Chapter.

LORDE.

SOnne, let mée deale with thée as I will my ſelfe: I doe know what is for thy profite. Thou imagineſt as a man, and doeſt ſo think in many things as thy fleſhly minde doth counſell thée.

SERVANT. Lorde, thou ſayeſt truth: thou haſt greater care ouer mée, then I could haue of my ſelfe. For he ſtandeth but after a fickle ſort vndoubtedly, which committeth not his whole care vnto thée. Lorde, vſe mée as thou liſt, ſo that my will toward thée doe continue right and ſtedfaſt. For it can not be but good, whatſoeuer thou ſhalte determine of mée. Therfore, whether thou wilt haue me to bée in darkneſſe ſtil, I praiſe it: or whether thou wilt haue mée to enioy light, that doe I alſo praiſe: Or whither thou vouchſafe to comfort me I praiſe it, or whether thou wilt haue me to be preſſed downe with aduerſitie, I praiſe this alſo.

LORDE. Sonne, so thou muste bée minded in déede, if thou desire to haue to do with me: neyther oughtest thou to be lesse chéerefull to suffer, than to reioyce, more vnwillingly néedie and poore, then full and welthie.

SERVANT. Lorde, I will willingly suffer for thy sake whatsoeuer thou wilte haue to happen vnto mée: and I will receiue at thy hands a like, both good and euil, both sweete and sower, both ioye and sorrowe, and giue thée thanks tw for al things that haue chaunced vnto mée. Preserue mée from all sinne, and so shal I feare neyther Death, nor Hell: and so that thou doe neuer turne mée off, or blot me out of the booke of life, there shall be no calamitie that shall hurt mée.

That the miseries of this lyfe must be suffred paciently according to Christes example.

The.xx.Chapter.

LORDE.

SOnne, I descended from Heauen for thy sake, and tooke thy miseries vpon mée, not for any necessitie, but for verie loue that mo-

ued

ned mée therevnto, to the intent that thou mightest learne pacience and sufferance, and mightest take temporall miseries without disdaine and grutch. From the howre of my birth, till such time as I ended my life vpon the crosse, there were neuer sorrowes wanting to be suffered: I toke patiently the great lack of necessarie things: I oftentimes heard sundrie complaints of me: I toke slaunders and reproches in good worth: I had vnkindnesse for benefits: Cursing and euill speakings for miracles: reprowfes and fault findings for my doctrine.

SERVANT. Lorde, for as muche as thou hast shewed thy selfe pacient in this lyfe (Wherin surely thou diddest most of all doe the commaundement of thy Father) méete and reasonable it is that I wretch and sinful man should shew my selfe pacient according vnto thy will, and should beare the burden of this mortall lyfe for my soule health sake, so long as thou wilt haue it so: For though this present life be felt burdensome, yet hath it béene made alreadie more light, by thy benefite & both by thy example more tollerable & famous vnto the weaklings, and also by ỹ footesteps of thy saints; yea, much more full

of comfort also, then it was once in the olde lawe, when both heauen Gate did continue shut, and the waye did seeme somewhat hard to finde, and so fewe did passe to seeke for the kingdome of Heauen: May, also euen those which then were iustified and in the state of saluation, coulde not enter the kingdome of Heauen before thy passion and the merite of thy precious death. How great thankes am I bound to render vnto thee, in that thou hast vouchsafed to shew the straight & good waye to thy euerlasting kingdome, both to mee, and to all them that put their trust in thee: For thy way is our way, and through godly pacience, doe we earnestly trauaile to come vnto thee our Crowne and rewarder, who vnlesse thou hadst gone before vs, and haddest taught vs, what man would haue passed to follow? How many woulde not onely haue bidden behind, but also a great way off, except they had beheld and loked vpon these thy notable examples? Lo, if when we haue heard so many of thy miracles and commaũdements, and yet are but warme, how would it be then if we had not so great light to follow thee?

Of

Of bearing of iniuries and wrongs, and who it is that is pacient in deede.

The.xxi.Chapter.

LORDE.

Onne, what is this that thou speakest? Ceasse from complaint and moane: consider both my passion, and the martirdome of my other Saintes. Thou hast not yet resisted vnto death. It is but little that thou sufferest, if thou be compared with them, which haue suffered so many things, haue bene tẽpted so behemẽtly, haue bene afflicted so grœuously, haue bẽene tried & exercised so manye wayes. Therefore, other mens cases bẽing more grœuous, muste bee called to minde of thee, that thou mayest take this thy more tollerable case in better part, or if thou do not think it so tollerable, see that thine owne impacience bee not cause hereof: and in fine, whether it be tollerable or intollerable, endeuor thou to take it pacientlye throughout: For the better that thou shalt settle thy selfe to be pa-

cient, both by so muche shalt thou deale the more wisely in the matter, and shalt deserue the greater thinges, and shalt more easily beare thy case, as one not slouthfully framed readie in minde and vse therevnto. Neyther shalt thou thus say to thy selfe: I neither am able, nor ought to beare this thing at that mans handes: for he hath both done mée a great displeasure or hurt, and reporteth that of me that I neuer (so much as) thought touching other men: In deede, I can be content to beare that at another mans handes that I shal sée good to be borne. This is ỹ thought of foolishnes: it neyther considereth the vertue of pacience nor yet of whome they muste be crowned and rewarded, but rather wayeth the persons, and the wrongs done vnto him. He is not truely pacient, that will suffer but as much as he list, and of whome he listeth: but the man that is pacient in deede, maketh no account of whom he is vexed and troubled, whether he be his better, his equal, or his inferior: whether he be good and godly, or else peruerse and wicked: Nay, whatsoeuer aduersitie is done vnto him of anye man lyuing, lyke how muche, and how oftentimes soeuer the same bée done, he receyueth

ueth the same thankefully as it were from Gods handes, and reckneth it for gaine: bicause nothing is so great or so smal, if a man suffer the same for Gods sake, but that it deserueth reward. Wherefore bée thou in a readinesse to battaile, if thou wilt obtaine the victorie. Surely, without fighting, thou shalt neuer get the crowne of patiẽce. Now, if thou wilte not suffer, thou refusest to bée crowned: but if thou desire to bée crowned, striue like a man, and beare the fight patiently: For neyther is rest gotten without labour, nor yet victorie procured withoute fighting.

SERVANT. Bring to passe, Lorde, that through thy benefite, I maye bée able to doe that, which I séeme to bee vnable to doe by Nature. Thou knowest well, that I (otherwise) of my selfe can beare but little, and that I am sone cast downe and discouraged euen with a light fall. Bring it to passe that all miserie and aduersitie maye bée vnto mée amiable and to bée wyshed for, for thy names sake: For it is very healthfull vnto my soule to suffer and to bée vexed for thy cause.

Of the confession of a mans owne infirmitie, and of the miseries of this lyfe.

The.xxv. Chapter.

LOrde, I will confesse vnto thee mine vnrighteousnesse and infirmitie or weaknesse. A small matter doth manye tymes discourage mée, and caste mée into heauinesse. Sometime I determine to holde my selfe stoutly and valiauntly: and by and by with a small chaunce of aduersitie, I am in great trouble and sorrow. A most gréeuous temptation doth sometime growe of a moste vile thing, and I that thought to my selfe that I did not beholde it, when as I did not féele it, euen I the same doe perceiue that I am almost ouerthrowne somtime with a light and slender blast. Wherfore, O Lorde, loke vpon my humilitie and frailtie, being perfitely knowne vnto thée: haue pittie vpon me, & deliuer me out of this mire, least béeing drowned, I perishe vtterly. This thing doth oftentimes vexe me to the heart, and maketh

me ashamed in thy sight, to think that I am so frayle, and so weake to resist my troublesome affections: which though they doe not drawe men wholy to consent vnto them, yet is the veration of them greeuous and painefull vnto mee, and yet very much vexeth me to liue euery day in strife after such sort. And hereby is mine owne infirmitie made plaine and manifest vnto mee, because wicked thoughts do much sooner inuade me, than depart from mee. Would to God, thou wouldest looke vpon my labors and sorrowes, O most mightie God of Israell, and most desirous of faithfull soules and wouldest prosper al my enterprises. Strengthen mee with heauenly strength, least old Adam my wretched flesh, not yet wholy subiect vnto my spirite, doe maister or beare rule ouer mee, against which I muste fight, so long as the breath is in this most wretched body of mine: Most wretched I say, because calamities and miseries are neuer wanting them, because al things are therein ful of snares and enimies: For temptations doe followe temptations: yea also, whilest the first conflict doth yet endure, diuers other doe come in the necke of it when I thinke not of any such matter. Can then

then this life bée loued which hath so many bitter tastes, and is subiect to so many miseries and calamities? Or yet maye it rightly be termed life, which causeth so many deaths and plagues? yea, for all that it is loued, and in the same doe many men hunt after pleasures. The world is many times dispraised, bicause it is so deceitfull and vaine: and yet is it hardlye forsaken, bicause the desires of the flesh do beare to great a sway: For some things doe allure to loue it, other some doe allure man to despyse it. To loue it, the desire of the flesh and the eies doth allure, and the pride of this life: The punishments and miseries that doe follow after are cause of the hate and yrcksomnesse of ỹ same. But alack for pittie, wicked pleasure doth maister the minde bëeing bent vnto the world, so that it is kept in delight with the ticklings of the senses, when as it neyther hath sëene nor tasted the pleasauntnesse of God, and the inward sweëteneſſe of vertue. But they which vtterly contempne the worlde, and endeuor to liue vnto God, vnder holy discipline, the same are not ignorant of the promised swëetnesse in God to them ỹ haue wholy renounced themselues, and againe, doe sée how lamentably

mentably or greeuously the world wandreth, and how diuersly it is deceyued.

That we must rest and repose our selues in God aboue all good things and gifts.

The xxiij. Chapter.

REst thou alwayes in God aboue all things, and in all things, O my soule: For he is the euerlasting rest of the Saintes and Godly men. Graunt mee, O most swete and louing Iesus, to repose my selfe in thee aboue all things in the worlde: aboue all health and beautie, aboue all glorie and honor, aboue all power and dignitie, aboue all knowledge and wit, aboue all riches and Artes, aboue al ioy & triumphant reioysing, aboue all fame and praise, aboue all swetenesse and comfort, aboue all hope and promise, aboue all deserte and desire, aboue all gifts & offices, which thou canst giue & poure forth, aboue all gladnesse and ioye of voyce, which the minde is able to comprehend and feele: To be short, aboue all Aungels and

Archaungels aboue the whole Army of heauen, aboue all visible and inuisible things, and aboue all, whatsoeuer thou art not, O my God. For thou art, O my God, the best of all other: thou onely art most mightie, thou onely art moste plentifull and moste full: thou onely art most pleasant and most able to cause comfort: thou onely art moste bountifull and most amiable. Thou onely of all other art most noble and most glorious: In thee onely all good things, and the same perfite, both are and haue beene, and shal be: And therfore, it is both lesse and litle, whatsoeuer thou giuest vnto mee besides thy selfe, or doest vtter vnto mee and promise as touching thy selfe, beeing not yet seene nor fully atttained vnto. For my mind can not soundly take rest, nor be cõtented sufficiently with that which is present, except it, passing by all giftes and all worldly things, doe repose it selfe in thee. O my most sweete spouse Iesus Christ, a most pure louer, Lord of the whole worlde, would God I had wings of true libertie to flie vnto thee, and to rest my selfe in thee. O Lorde, when shal it be lawfull wholy to employ my wit, & to see how pleasaunt thou art, O my Lorde God: When shall I

at

at the length settle all my powers in thée, in such wise that for verie loue of thée, I do not nowe féele my selfe, but thée onely after an incredible manner of féeling, and that not knowne to euery man: Nowe, I doe manye times sigh, and doe beare my infelicitie with sorrowe, bicause many euilles doe occurre in this vale of miseries, which doe trouble mée oftentimes, make mée sadde and pensiue, darken mine vnderstanding, many times do let, distract, allure, shackle and entangle me, that I maye not haue frée accesse vnto thée, nor enioy thy pleasant imbracements béeing alwaies present with the blessed spirite. Let so many sighes, so many painefull cares of mind, which I beare out in the world, moue thée, O Jesu, the brightnesse of glorie euerlasting, the solace of the wandring soule: my mouth is with thée, voide of wordes, and my silence doth speake vnto thée. Howe long doth my Lorde God forslow his comming? Let him come vnto mée his poore soule, and make me ioyfull: and stretching forth his hand, let him deliuer a wretch out of all perplexitie of minde. Come, come I say: For without thée, there shall be no day, no nor no howre quiet, bicause thou art my ioy, without whom, my

Table is voide and emptie. I am a wretch, and knowe not after what sort I am pressed downe, as it were, with imprisonment and fetters, vntill thou refresh me with the light of thy presence, and set me at libertie, & shew me thy friendly and louing countinance. Let other men seeke what they list in the stead of thée: but as for mée, nothing eyther lyketh or shall lyke mée else saue thée. O my God, my hope and euerlasting saluation, I will neuer holde my tongue: I will neuer cease to praye, vntill thy fauour doe returne, and thou speake vnto mée at home.

IESVS. Beholde, I am here present with thée, bicause thou hast called vpon mée: thy teares and desire of minde, and discouragement, and anguish haue called me vnto thée in stirring me vnto pittie.

SERVANT. I, O Lorde, haue called vpon thée, as one desirous to enioye thy presence, being readie to refuse all things for thy sake: For thou diddest first stirre mée vp to seeke thée: as touching which thing, I yéelde thée thankes, O Lorde, which hast done so great a benefite vnto mée thy seruant according to thy singular mercie. In fine, what needeth many words, or what remayneth else besids,

sauing that I submit my selfe very modestly vnto thee, as one mindfull euermore of mine owne vnrighteousnesse and vilenesse. For no man is like vnto thee any where, in all those wonderful things which are conteyned in heauen & earth. Thy workes, O Lorde, are good aboue measure, thy sentence is true, & al things are gouerned by the help of thy prouidence. Wherfore, praysed & glorified be thou, O wisdome of the Father: let both my soule and my mouth prayse and set forth thee together with all the creatures of the worlde.

Of the recounting of so many benefites of God.

The.xxiiij. Chapter.

OPen, O Lord the eyes of my minde, and teach mee to liue according to the commaundments of thy lawe. Cause ỹ I may vnderstande thy will, and may recount wyth great reuerence and diligent consideration thy benefits bestowed, aswell vpon al men, as also vpon mee, that therby, I may giue ỹ thanks accordingly. Although, to saye the truth, I

am not able sufficiently to prayse the least part of the same: & so much it wanteth that I am able to set forth so many giftes and benifites bestowed vpō mē, that whilst I consider thy bountie and liberalitie, my spirite fayleth mē through the greatnesse thereof. For what thing soeuer we possesse, eyther of minde, or of body, eyther without, or within, both naturall and aboue Nature, those same are thy benefits, and doe commende thy liberalitie, bountie and goodnesse, of whome we haue receyued all good things. Nowe, if one man haue receyued moe or fewer giftes then another hath, surely they are al thine: and without thee, the least thing of all maye not be had. Nowe, if any man haue gotten greater giftes, the same can not boast of his owne desert, nor extolle himselfe aboue other men, or triumph ouer him that hath lesser giftes. For euery man is somuch the greater and the better, as the same doth the lesse attribute and ascribe vnto himselfe, and as he is the more modest and Godly in giuing of thankes: and loke how much the more euery man doth thinke himselfe most vile, and most vnworthy of all other, so much the fitter is the same to obtaine greater things at

thy

thy hands. Againe, if one haue gotten fewer giftes, ỳ ſame ought not to be ſorie, or to take it heauily, or to enuie at him that is richer in gifts, but rather to beholde thée, and moſt of all to praiſe thy goodneſſe, in that thou giueſt thy giftes ſo plentifully, ſo wyllingly, without any reſpect or difference of perſons. All things are of thée, and therfore art thou to be praiſed in al things: and thou knoweſt what is expedient to be giuẽ vnto euery man: yea, it is not for vs but for thée to iudge why this man hath leſſe, & hée more, which thorowly perceiueſt what thing is conuenient for euery man. Therefore, O Lord God, I reeken and account it for a great benefite alſo to haue but few things which may ſéeme after the facion of the world to be praiſed and glo-ried in. And thus I determine, ỳ man ought not onely not to be vexed & to ſorrow for his vileneſſe and lack of health, and to be diſcou-raged in minde, but alſo to take therof great comfort and ioye, becauſe thou, O God, doeſt chooſe the naked and lowly, and ſuche as are deſpiſed in the face of the worlde, to bée thy familiars and houſhold ſeruants. Thy Apo-ſtles themſelues are witneſſes hereof, which béeing made chiefe of the whole worlde by

thée, did shewe themselues so modest, so simple, so voide of al malice and guile, that they did not onely refraine from complaynings, but also did reioyce to be taken vp with reprochfull wordes and rebukes for thy name sake: And did moste grædily imbrace those things, which other men doe detest and flie from. Therefore, nothing ought so much to chære vp a louer of thée, & one that acknowledgeth thy benefites, as the knowledge of thy will and euerlasting decræ, with the which he ought so to be content, and so to accept and take it in good worth, that he desireth no lesse to be least of all other, then another man desireth to be greatest, and doth no lesse take in good parte and content himselfe with the lowest place, then with the highest, and is no lesse wyllingly despised and abiect, and a seely soule of no reputation, then to be the most noble and greatest of all other. For thy wil, and the loue of thy honor ought to ouercome all things, and to comfort him more, and please him more, then all benefits eyther bestowed, or to be bestowed vpon him.

Of

Of foure things which doe procure peace.

The xxv. Chapter.

LORDE.

SOnne, I will now teach thée the way of true peace and libertie.

SERVANT. Doe Lorde, as thou sayest: For it is welcome to mée to heare this.

LORDE. Endeuor sonne, to doe the will of another, rather then thine owne will. Haue alwaies liefer to haue lesse then more. Alwaies séeke for the lowest place, and desire to obay all men. Alwayes wishe and pray that Gods will may altogither be done in thée. He that doth these things, wéete thou, that he entreth into the bounds of peace & quietnesse.

SERVANT. Lorde, this talke of thine, béeing but short, doth containe much perfection: and it is surely but smal and slender in speaking, but yet both ful of sense and plentifull in fruit. And if I did faithfully obay the same, truely, there shoulde not be trouble and vnquietnesse within mée so sone: yea, so often-

times as I feele my selfe vnquieted and greeued, I finde my selfe to haue declined from this doctrine of thine. But thou, who art able to doe all things, and alwaies louest the profitting and comming forwarde of mans soule, encrease thy liberalitie towardes mee I praye thee, that I may be able, both to doe as thou biddest, & also to attaine vnto euerlasting saluation.

¶ A prayer against euill thoughts.

The.xxvi.Chapter.

SERVANT.

O My Lord my God, depart not from mee: O my GOD, see thou helpe and succour mee: For euil and wicked thoughts are within me, and also feares that doe vexe my soule: which thoughtes by what meanes may I passe by, and breake asunder sauing my selfe harmlesse?

LORDE. I will go before thee, and will presse downe mans power, and the prison doore beeing opened, will declare and make manifest my secretes & hid things vnto thee.

SERVANT. Do so Lord, and chase all wicked

ked thoughts away with thy countinaunce. This is my onely hope and comfort, to flie vnto thée in al calamitie, to put my truſt and confidence in thée, to call vpon thée from the bottome of my heart, and patiently to await for thy comfort.

¶ Prayers to obtaine the lightning of the minde.

The xxvij. Chapter.

GIue light vnto mée, O good Jeſu, with the brightneſſe of thy euerlaſting light, and diſperſe al maner darkneſſe, as it were, out of ỹ houſe of my ſoule. Repreſſe ſo many vnſtable thoughts, and beate downe violent temptations. Fight for mée ſtoutly, and ouercome the wicked beaſtes which are the deſires of allurements, that peace may be made through thy power and vertue, & the holy hall, which is my cleanſed ſoule, may ring and reſounde with thy praiſes. Commaunde the windes and tempeſtes, bid the Sea to be calme and quiet, bid the blowing of the North winde to ceaſſe, & there ſhal be great calmeneſſe. Send

thy light and truth to giue light vnto earth. For I am but rough and vngaine earth, till thou doest giue light vnto mée. Poure out thy fauor from aboue: all to be-sprinckle my soule with thy heauenly liberalitie: minister water of godlynesse: which when the vppermost parte of the earth is once watered, maye get out good, or rather the best fruite. Lift vp my mind, béeing prest downe with the waight of sinnes, & hang vp my whole desire vpon heauenly things, that the sweetnesse of the heauenly felicitie béeing once tasted off, it may be tedious to thinke of earthly things. Deliuer mée, or rather snatch mée out of all comfort of worldly things, nothing permanent or durable: For no worldly creature is able to alay and comfort mine appetite or desire at all. Ioyne mée vnto thée with the indissoluble bond of loue. For thou onely art sufficient for the louer, and without thée all thinges are but fryuolous and vaine.

Of

Of the auoyding of curious enquirie how another man doth liue.

The xxviij. Chapter.

LORDE.

Sonne, bee not curious, or haue superfluous cares in thy head. What belongeth this or that vnto thee? doe thou follow mee. For what matter maketh it, what maner of lyuer euery one is, or what euery man doth or speaketh? It is not necessarie for thee to pleade the cause of other men: thou must giue an account or reckning for thy self. Why then doest thou entangle thy self with other mens matters? I know all men, and see all things, whatsoeuer are done vnder the Sunne: and know how it goeth with euery mã, what he thinketh, what he would haue, and wherevnto his counsell and meaning doth tend. Therefore, all things are to bee committed vnto mee: doe thou practise and ensue peace, and suffer the vnquiet to moyle about what they list, that shall surely giue account of all their doings and sayings. For they

they can not deceiue mée. Let neyther the shadow of a great man, nor yet the familiaritie of many, nor the priuate friendship of men be passed vpon of thée: for these things doe cause destractions of mind, and compasse the same about with vncouth darkenesse. Truely, I woulde wyllingly vtter my sayings vnto thée, and woulde disclose my secretes, if thou wouldest diligently watch for my comming, and wouldest open the doore of thy soule vnto mée.

In what things stedfast peace of minde and true profiting doth consist.

The.xxix.Chapter.

SOnne, I haue thus spoken: My peace I leaue vnto you, my peace I giue you: not as the worlde giueth, do I giue vnto you. All men couet for peace: but all men bée not carefull aboute those thinges which are requisite vnto true peace. My peace hath to doe with the modest, and with men of a soft and gentle spirit: Thy peace doth cõsist in great pacience, & thou mayst enioy the same at large, if thou wilt heare mée, & wilt followe my voyce. Wherfore giue good heede

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in all things, what thou doest or speakest, and be occupied in this one point, to please mee, and to couet or desire nothing out of me. Thou mayest iudge nothing rashly & without cause, concerning the sayings or doings of other men, nor entangle thy selfe in matters not cõmitted vnto thee. By this means, it shall happen that thou shalt bee but little and seldome disquieted: For to feele no maner of trouble at all, nor to haue any vexation of minde or bodye, is not for this present lyfe, but for the state of the euerlasting rest. Wherefore, think not that thou hast founde true peace, if thou feele no greefe at all: or that all is well, if thou suffer no maner of aduersitie: or that all is perfite, if euery thing happen as thou wouldest haue it thy selfe: nor thinke that thou art any thing of price, or sightly in my fauour, if thou lyue in great godlynesse and sweetnesse: Neyther shall the true Louer of vertue bee knowne by these things, nor yet doth the commming forwarde & perfection of a man consist in these things. In what point then? Forsoth, in offering thy selfe with thy whole heart vnto the will of God, and in louing thy selfe in no maner of thing great or small: neyther in this lyfe,

nor in the lyfe to come: so that thou kéepe still in prosperitie and aduersitie one countinaunce continually with thankes giuing, in waying all things with vprightnesse and indifferencie. Finally, if thou wilt shewe thy selfe so valiaunt and of so strong fayth, that though the inward comfort be withdrawne, thou wilte yet prepare thy soule to endure greater things, & wilt not report and praise thy selfe for iust and holye, it will then fall out, that thou maiest tread the true and right way of peace, and that thou maiest haue vndoubted hope to sée my countinance againe with ioyfull singing and melodie. Nowe, if thou shalt come vnto the full and perfite contempt of thy selfe, wéete thou, that thou shalt be able to enioye so muche peace, as can bée possibly had in this mortall life.

Of the excellencie of a free minde: and likewise that humble prayer is better than reading.

The xxx. Chapter.

THis truely is the worke of a perfite man, Lorde, neuer to release the minde from the handling and occupying of heauēly things, and

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in the middes of manye cares, to passe ouer the lyfe, as it were without care, not after the manner of the dull and sluggish person, but in the excellencie of a free mind, cleauing to no worldly thing with inordinate desire. I beseech thee, O my most mercifull God, preserue and keepe mee from the cares of this lyfe, least I be ouermuche inwrapped with the necessities of the bodye, or least I bee caught with the pleasures of those things which do hurt the soule, or least I be discouraged as one heart broken with greefes and sorowes. I meane not of those things, which the lightnesse of the worlde doth rouet with teeth and nãile: but of those miseries, which doe greeue my minde with the common penall infelicitie of our mortalitie, & doth hinder it, that it can not enter into the libertie of the spirite as often as it listeth. O my God, my vnspeakable sweetnesse, turne all carnall comfort into bitternesse, which draweth mee awaye from the loue of things euerlasting, and allureth with the beholding of I can not tell what present and delightfull goodnesse. Let not flesh and bloud ouercome mee: Let not flesh & bloude ouercome mee, O my God: let not the world and the short glory thereof

deceiue

deceiue me, let not the Diuell giue mée a fall with his subtilitie and crafte. Graunt mée strength to resist, pacience to suffer, constancie to persеuere. Graunt mée in the stead of all worldly comforts, the moste pleasaunt anointing of thy spirit, and in stead of carnall loue, poure into mée the loue of thy name. Merie meate, and drinke, and clothing, and the other necessaries to the maintainance of our body, are burdensome to a feruent spirite. Cause, ỳ I may vse such nourishments temperately, and that I bée not entangled with the ouer grédie desire of the same. In déede, I maye not cast awaye all things, bicause Nature must be sustained: Againe, thy holy law forbiddeth to couet all superfluous and moste delightfull things: For else the flesh would ware proude against the Spirite. Betwéene these two things, let thy hande rule me, I beséech thée, and teach me, that nothing bée done ouermuch.

That

That men are moste of all hindered from the comming to the highest felicitie through the Loue of themselues.

The.xxxi.Chapter.

LORDE.

Onne, thou muste purchase the whole with ỹ whole, and not keepe backe any thing of thy selfe: For to giue thée vnderstanding of this, thy selfe loue doth more hurt thee, then any thing else whatsoeuer it be: and it happeneth that according to that loue and desire which thou hast, euery thing doth more or lesse sticke vnto thée. Now, if thou shalt be endued with a pure, simple, and temperate loue, thou shalt be voyde of the bondage of things. Desire not that which thou mayest not haue. Possesse not that which maye entangle thée, and which maye depriue thee of the libertie of the minde. It is a wonder that thou doest not vtterly commit thy selfe vnto me with thy whole heart, w̄ all these things which thou canst wishe for, or haue. Why

art thou consumed with vaine mourning & pensiuenesse? why art thou tired with superfluous cares? shew thy selfe obedient vnto my pleasure, and thou shalt suffer no maner of losse or hinderaunce. For if to get thy selfe commodities, and to haue thy wishes thou wilt apply thy minde to the seeking of things, and wilt couet to chaunge the place wherein thou art, thou shalt neuer attaine quietnesse, nor be free from carefulnesse. For in euery thing there shall bee somewhat to finde lack off, and in euery place there shall be one or other to be thy aduersarie. Therefore, euery thing doth helpe, when it is not gotten or plentifully encreased, but rather contempned and cut out of the minde by the rootes: which thing I would haue to be vnderstood not onely of landes and riches, but also of the ambition of honour and desire of vaine praise: All which doe perish with the worlde. Besides, the place doth little fence a man, if feruent spirit be wanting: Neyther doth that peace which is outwardly sought for, long continue, if it lack the true foundation of the settled minde: That is, except thou shalt stande in mee, thou shalt chaunge but the place, and not the minde. For anoc-

casion

caſion ariſing, and bæing taken, thou ſhalt finde, not only thoſe things which thou doeſt flie from, but alſo moe things too beſides.

¶Prayers to attaine to cleanneſſe of minde, and the heauenly wiſedome.

The.xxxij.Chapter.

SERVANT.

Onfirme mée, O God, with the gift of thy holy ſpirite: graunt mée ſo great vertue and power, that the inward man bæing ſtrengthned, I may ridde my ſelfe from all vnprofitable care, and languore or fæbleneſſe, & that I bée not drawne with the ſundry deſires of any thing, whether it be vile or precious: but do account both my ſelfe and all other things for tranſitorie and corruptible, foraſmuche as nothing is continually permanent vnder the Sunne: May, all things are but vaine and tormentes of the minde. Who ſo taketh theſe things in ſuche ſort, it is he that hath wit aboue other. Grant mée, O Lorde, heauenly wiſdome, that I may

learne to seke and finde thee aboue al things, to sauour and loue thee aboue all thinges, and so to take other things according to the order of thy wisedome, as they be in deede in themselues. Graūt me both wisely to decline from flatterers, and paciently to beare mine aduersaries. For neyther to moue with euery blast of wordes, nor yet to giue an eare vnto the flattering Warmaide, that in deede is perfite wisedome: and so shall wee safely go forwarde the way we haue only begonne.

Against ill speakers.

The.xxxiy.Chapter.

LORDE.

SOnne, if any shall haue an euill opinion of thee, or shall speake euill of thee, doe not thou take the same greeuously: but rather thinke worse of thine owne selfe, then hee doth, and beleeue no man to be more weake then thy selfe. If thou wilt go the secret way of vertue of the minde, thou shalt not greatly esteeme flying wordes. It is no small wisedome to keepe silence in aduersitie, and to turne

tarne thy minde vnto mée, and nothing to be troubled with the iudgement of the worlde. Peace must not stay vpon the saying of men, with whome whether thou be well or yll reported, thou art not for that cause another man. In mée, in mée I saye, true glorie and true peace doth consist: & the same shal enioy it plentifully, that neyther coueteth to please men, nor yet feareth to displease them. All vnquietnesse of minde, and distracting of the senses, doth surely procéde from inordinate loue and vaine feare.

How God must be called vpon and praysed in aduersities.

The.xxxiiij.Chapter.

SERVANT.

THy name be praysed, O Lord for euermore, which wouldest haue mée tempted with this calamitie, which surely I can not auoide, but muste néedes flye vnto thée, to help mée, and to cause that this thing may turne to my cōmoditie. Lorde, now am I in calamitie, and my minde is in yll case: May, I am muche

bered with my present chaunce. Therefore, what shall I saye, O most deare Father: I am in great perplexitie. Deliuer me frō this howre, into the which, no doubt, I therfore come, that thou mightest be prayed, I beeing first so greatly pressed downe, & then afterward deliuered through thy helpe. I beseech thee, O Lord, that thou wilt vouchsafe to deliuer mee out of this euill, beeing a naked soule, and ignorant which way I shal turne my selfe without thy help. Graunt me now O Lord pacience also: help me, O my God, and I will take euē the most grieuous chaūces that shal happen vnto me, without feare. And what shall I saye vnto thee in the midst of these things? Lorde, thy will be done. I surely haue deserued this euill and anguish, and therefore must I beare it, (I pray God I may doe the same pacientlỹ) vntill such time as the tempest beeing ended, more ioyful seasons doe follow on. Howbeit, thy almightie hand is able to remoue and turne from mee this temptation also, and to mitigate the violence thereof, that I doe not wholy faint and giue ouer, according as thou hast many times dealt with mee before time too, O my God, according to thy mercie towarde mee.

And

And with the more harde aduenture that I am oppressed, so much the more swétly shal I be refreshed with the helpe of thy mightie right hande.

Of crauing of Gods helpe, and confidence to recouer grace.

The.xxxv.Chapter.

LORDE.

SOnne, I am the Lorde, the strengthener of men in aduersities, vnto whom thou mayest repaire and resort, if at anye time it go otherwise then well with thée. But yt doth most of all hinder heauenly comfort, that thou somewhat slowly doest bétake thy selfe to prayers. For before that thou praye vnto mée earnestly, thou séekest after many comforts al the while, and doest refresh thy selfe with outward things: and therefore it happeneth, that all doe but little profite thée, till that thou espye mée to be the same that doe deliuer those men out of troubles, which haue put their trust in mée, out of whome, there is no helpe neyther substantiall, nor counsell profitable, nor remedy

durable. But now, taking courage vnto thée againe after the tempest, be whole and strong in the light of thy mercy. For I am at hande (sayth the Lord) to restore all things, not only to as good case as they were at the first, but also to renew them plentifully with ỹ better. Is there any thing ouer harde for me to doe? Or am I lyke vnto them, which doe not performe their promises? Where is thy Fayth? Stande stedfastly & with perseuerance: shew thy selfe a man patient and valiaunt: Comfort will be with thée at the time conuenient: Looke after, looke after mée I say: I wil come and I will cure thée. It is temptation that doth vexe thee, and vaine carefulnesse which doth make thée afearde: What good doth care of the chaunces to come? but that thou mayst heape sorrow vpon sorrow? The euill of the day present is sufficiẽt for it selfe: vaine and vnprofitable it is eyther to be troubled or to reioyce about things to come, which perchaunce shall neuer happen. But it is mans fashion to be deluded with such imaginatiõs, and it is the token as yet of a base courage so sone to be drawne with the incitement of the enimie. He forceth nothing at all whether he delude & deceiue wyth true things or false things,

things, & whether he giue a man a foyle with the loue of preſent things, or with the feare of things to come. Wherefore, be not troubled in thy minde, and faynt hearted: beleeue me, and put thy truſt and affiaunce in my mercy. I am many times harde by thée, when thou thinkeſt that I am a great way off, & when ỹ ſuppoſeſt that thou haſt loſt altogither, euen then many times is greater gayne ſo muche the more neere at hande. All things are not therfore loſt, though the matter fal quite contrarye to thy deſire. Thou oughteſt not to iudge of the feele of preſent miſeries, nor whē calamitie doth ariſe from ſome place, ſo to be moued and nipped in the head with all, as though all hope of eſcape were taken away. Doe not think thy ſelfe altogither forſaken, if at any time I eyther haue ſent thee calamitie for a ſeaſon, or yet haue withdrawne my deſired comfort from thee. For thus doe men go on to the kingdome of Heauen: and ſurely, this is more for thy profite, and for the profite of all other of my ſeruants: that ye ſhould be erepted and quickned with aduerſities, then if all things ſhould happen vnto you according to your hearts deſire. I am ſo well acquainted with the ſecret thoughts of the heart, that I knowe it to make very much for thy ſalua-

tion, that somtime thou be left in heauinesse, least perhaps, being proude with prosperous successe, thou shouldst thereby think thy selfe that, which thou art not. I am able to take away that which I haue giuen: and I can restore the same againe when mée listeth. If I haue giuen it, it is mine owne. If I haue taken it away, I haue not takẽ away thine, séeing euery good and perfite gift is my gift. Therefore, if at any time I sende thée some euill and aduersitie, grutch not thereat, nor dispaire: euen I the same am able to ease thée quickly, and to turne all thy heauinesse into ioye. But in that I deale so with thée, I am iust, and much to be commended. And if thou be wise, and do rightly cõsider this my déede, thou shalt neuer with such faintnesse be sorie for aduersities, but rather reioyce, and giue me thanks: May, thou shalt iudge that this, aboue all other thinges is to bée reioysed at, that I afflicting thée with sorrowes, doe nothing at all fauour thée. As the Father loued mée, euen so loue I you, sayde I to my moste deare Disciples, whome I sent not I tell thée to perishing and transitorie ioyes, but to great fightes: Not vnto honours, but vnto infamie and slaunder: Not vnto idleneſſe,

but

but vnto labors: Not vnto rest, but to bring forth plentifull fruite with pacience. Remẽber these my words, O my good sonne.

Of despising of all things in the worlde, that the Creator may be founde.

The.xxxvi. Chapter.

SERVANT.

O My Lorde, I haue yet nede of thy farre greater fauour, to come vnto that point, that neither any man, nor yet any creature may be a let vnto me. For so long as any thing doth withholde mée & kéepe me back, I cã not flie frely vnto thée. He desired to take his flight frely, which said: Would God I had wings lyke a Doue, to flie away into rest. What is more quiet thẽ a simple eie? Or what is more frée then he, which desireth nothing vpon ẏ earth? Therfore, man must passe ouer all the creatures, and bring himselfe to such a foredeale or forwardnesse, that béeing rauished beside himselfe, he maye sée that thou the Creator art nothing at all like to anye of the creatures.

And vnlesse a man bee deliuered from all the creatures, he can not freely apply himselfe vnto heauenly things. For few addicted vnto the comtemplation of godlynesse, are therefore to be founde, bicause few knowe how to separate themselues wholy from vaine and worldly things: whervnto no doubt we haue great neede of Gods fauour, to lifte vp oure minde, and to rauishe vs beside oure selues. But vnlesse we be lifted vp in spirit: and deliuered from all worldly things, bee wholy ioyned vnto God, it is a matter of no great importaunce, whatsoeuer eyther he knoweth or he hath. He shall bee long time a punye or vnderling, and shall lye vpon the grounde, that doth greatly esteeme any thing besides the one, Almightie, euerlasting goodnesse. Whatsoeuer thing is not God, the same is nothing at all, and to be reckned as nothing. There is, no doubt, great difference betwene the wisedome of a man lightned from aboue and Godly, and the knowledge of the learned and skilful person: and ỹ doctrine which floweth from aboue, and from the heauenly Fountaine, is muche more noble then that which is painefully sought for by mans wit. In deede there are many that are desirous to con-

contemplate heauenly things: but suche as doe not studie to practise the things that are necessarie therevnto. That is also a great let, that men doe stay in signes and sensible things, and small labour is bestowed vpon the perfite mortification of a mans selfe. I knowe not what the matter shoulde bée, and with what spirit we are led, and what is in our mindes that are called spirituall, in that we apply our selues with all studie & care to corruptible and vile things; and yet doe seldome or neuer thinke vpon the businesses of our soule, by gathering all our wittes about vs. And how is this to, that after a small calling of our selues in, we forthwith burst out againe, and do not with straight examination way our workes: We do not attend or take hæde wherein our affections are occupied, neyther doe we lament that all our things are so impure. For the maners of all men are corrupted, which in olde time was the cause of so great a floud. Therfore, when the affection is corrupted within, it is of necessity, that the Action also that doth follow, bæing the descrier of the lacke of vigour and force, should be corrupted. For the fruite of good life doth procéede out of a pure soule. In-

quirie is made how much euery man doth: but with how great vertue hée doth them, it is not so studiously wayed. Search is made whether one be riche, whether one be strong, whether one be faire and beautiful, whether he be valiaunt, a good writer, or a singer, or a Plowman: but most men saye nothing of this: How poore he is in spirit, howe pacient and gentle, how godly and inward. The nature of the worlde doth beholde the outward things: but grace doth turne it selfe vnto the inwarde things. The first is many times deceyued, this other hath a hope and trust in God that it may not be deceyued.

Of the denyall of a mans selfe, and the putting of all desire from him.

The.xxxvij.Chapter.

LORDE.

SOnne, thou mayst not attain vnto libertie perfitely, vnlesse thou doe wholy renounce and forsake thy selfe. All couetous men, & louers of themselues, men full of desires, curious, wan-

wandring & vnconstant, euermore desirous of pleasure, and not of Jesus Christ, & many times attempting things that shall not stand or continue, are but captiues, bicause all that is not of God, is but vanishing and shall perishe. Here this shorte and perfite sentence: Forsake all things, and thou shalt finde al things: Forsake thy desire, and thou shalt finde rest. Reuolue and ponder this in thy minde: and after thou hast fulfilled al things, thou shalt vnderstande the meaning.

SERVANT. Lorde, thys is not one dayes worke, or boyes playe, but therein is briefly comprehended the whole perfection of a godly man.

LORDE. Sonne, thou oughtest not to be turned away forthwith, or to discourage thy selfe when ỹ hearest this worde Perfection: but rather be prouoked to higher things, and at the leastwyse to sighe after them with desire. Would to God thy case were such, and thou were come so farre, that thou were not a louer of thy selfe, but diddest wholy obaye my will and pleasure: Thus shoulde it come to passe, that thou shouldest highly lyke me, & shouldest passe ouer thy whole life with ioy & peace. Thou hast yet many things to be forsaken,

saken, which, vnlesse thou shalt vtterly yéelde vp vnto mée, thou shalt not attaine vnto that which thou requirest. I counsell and aduise thée to bye golde of mée that gloweth with ỹ fire, that thou mayst become riche: to wéete, heauenly wisedome, treading downe all base & vile things. Cast away earthly wysedome, that is: cease to please and flatter thy selfe after the fashion of the worlde. I haue sayde that thou must bie most vile things, w̃ precious things, & such as are highly estéemed in the world: For that true heauenly wisdome, which doth not much chalenge vnto it selfe, nor coueteth to bée greatly made off in the world, séemeth but vile and course, and in a manner forgotten: which vndoubtedly many men, praysing with their mouth, doe yet farre dissent in their life: and for all that, the same wisdome is that precious pearle, which to many men is hidde and vnknowne.

Of the instabilitie of mans minde, and of setting God before himselfe aboue all things.

The.xxxviij.Chapter.

LORDE,

LORDE.

SOnne, doe not credite that affection wherein thou nowe art, bicause it shall by and by be chaunged into another affection. For so long as thou liuest, thou shalt be subiect to mutabilitie and chaunge, whether thou wilte or no, so as thou art sometimes glad, and sometimes sadde, sometimes quieted, sometimes troubled, sometimes Godly, sometimes contrarie, sometimes diligent and painefull, sometimes slowe and dull, sometime graue, sometime light. But this wise man I spake off, and one rightly schooled in spirite, doth stande aboue these chaungeable things, not considering what he thinketh in himself, or which way the winde of instabilitie doth blowe, but bending the whole purpose of his minde to that end ỹ hee ought to doe, that is to saye, to the very best ende. For so it happeneth that the same such a man, may abide vnshaken, while ỹ simple eye of his meaning is directed vnto mee without intermission or ceassing, through so many, so diuers & sundry euentes. And the more pure that the eye of the intent is, so muche

the

the more constantlye doe men walke in the midst of diuers stormes. But ỳ eye is blinde in many men, and doth quickly loke vppon some pleasure lying before it: so that it is seldome seene that hee is wholy frée from the staine or spot of selfe loue. Thus did ỳ Iewes come in olde time to Bethany, vnto Martha and Mary, not for Iesus sake only, but to sée Lazarus. Therefore, the eye of the intent muste be clensed, that it maye be simple and straight, and to be directed vnto mée beyond the reache of all things which doe happen among in great varietie.

That there is pleasure aboue all things, and in all things, to one that loueth God.

The.xxxix.Chapter.

SERVANT.

Beholde, my God, and all thigs. What would I haue more? or what can I wishe more happy? O sauerie and swéete worde: But to him that loueth the worde, and not the worlde, nor ỳ things that

that are in the worlde. My God, & all things: to a wisemã it is ynough: and to repeate the same oftentimes, is pleasaunt vnto thy louer. For whilst thou art present, all things are pleasaunt: whilst thou art awaye, all things are paineful and troublesome: Thou makest a calme soule, and great peace, and pleasaunt ioye. Thou art the cause that wée haue a good opinion of all things, and that thou bee praysed in all things. Neyther can anye thing long please without thée: Nay, that any thing should bée acceptable & sauorie, the presence of thy fauor is requisite, and the same must bée sawced and powdred with thy wisedome. What is not sauorie & swéete vnto him, vnto whome thou art sauorie? Againe, what can cause pleasure vnto him, vnto whome thou art not sauorie? But the wise of the worlde doe faile in thy wisedome, and such as sauour the flesh: bicause death is founde here, and there, verie much vanitie. But they which follow thée by the contempt of worldly things, and mortifying of the flesh, are to bee thought wise in déede, bicause they are translated from vanitie, to veritie, from flesh, to spirit. Vnto these men God is swéete and sauorie: and whatsoeuer

there is in the world created, all that do they referre to the prayse of the Creator and maker. Yet is the tast of the Creator and the creature, of euerlastingnesse, and of time, of light vncreated, and light illuminated vnlyke, yea and that farre vnlyke too. O euerlasting light, and thou which doest surpasse all created lights, shine clærely vpon mée: with thy brightnesse pèerce, purge, chèere, giue light vnto all the inwards of my mind, quicken my spirite with hir powers, that I may stick fast vnto thée with the song of triumphant gladnesse. O Lorde, when shall that blessed and desired howre come, wherein thou mayst fill me so with thy presence, that ỹ mayst bée all things in al things vnto mée. Surely, so long as this shall not be graunted vnto mée, I shall not haue full and perfite ioy. The olde man, not yet wholy crucified, not yet wholy mortified, doth as yet lyue within me, which maketh me sorie: yet doth it mightily couet against the spirite, yet doth it moue warre within mée, and suffereth not the kingdome of my soule to be quiet. But go too, doe thou helpe mée which beareſt rule ouer the Sea, and doest settle the motions of the waues and surges. Disperse the people

that

that are desirous of warre, and treade them downe by thy force and vertue: Shew forth thy greatnesse, and make noble this right hande of thine: For I haue no hope anywhere, I haue no refuge any where, sauing in thee, O my Lorde God.

That this lyfe is neuer in safetie from temptations.

The xl. Chapter.

LORDE.

Onne, thou shalt neuer bee without daungers in thys lyfe, but so long as thou lyuest, thou shalte alwayes haue neede of spiritual weapons. Thou art in the midst of thy enimies: Thou art assaulted on the right and left hand. Therefore, vnlesse thou wilt defend thy selfe with the buckler of wisdome on al sides, thou wilt not long time be without a wounde. Againe, vnlesse thou wilt fixe thy minde vpon mee to suffer all things for my sake, thou shalt bee vnable to continue this heate, or to attaine the reward of the blessed. Wherefore, thou muste

ouergoe all things like a man, and must vse a mightie hand against the things that are cast against thée. For Manna is giuen to the conquerour: but much miserie is lefte vnto the sluggarde. Now, if thou séeke after ease in this life, how wilt thou come vnto the life euerlasting? Bend thy selfe wholy, not vnto rest, but vnto paciēce. Séeke for true peace, not vpon the earth, but in Heauen: not in men and other worldly things, but in God alone: Thou oughtest to enterprise al things wyllingly for the loue of God, labours, sorrowes, temptations, vexations, carckes, necessities, infirmities, wrongs, obloquies, reproofes, oppressions, reproches, corrections, despisings. These things do allure vnto vertues: These things doe make triall of the yong Souldiour of Christ, these things doe make a heauenly Crowne: to this man will I pay for his short labour, an euerlasting reward: For a reproche past, euerlasting glorie. Thinkest thou that thou shalt alwayes haue spirituall comforts as thou wouldest thy selfe? The state and condition of those my saints was not such in old time, but they did paciently abide many gréeuous things and sundrie temptations, and great distructions;

tions: wherein neuertheleſſe, they did wholy ſhew themſelues patient, altogither more truſting vnto God, thē to themſelues, knowing, that the aduerſitie, of this lyfe ſhall not counteruaile there glory to come. Wilt thou haue ỹ at the firſt chop that many haue gotten ſcarcely at the length after many teares and trauailes: looke for the Lorde, ſhew thy ſelfe a man, and giue not ouer thine enterpriſe for lacke of fayth, but beſtow both body and ſoule conſtantly in the defence of Gods glorie. I will reward thée moſt bountifully, & will bée aſſiſtant vnto thée in all calamity.

Againſt the vaine iudgement of men.

The xli. Chapter.

SOnne, caſt thy minde conſtantly vpon God, & feare not mans iudgement, ſo long as thyne own conſcience doth pronounce thée godly and innocent. It is profitable, and bleſſed to ſuffer theſe things, neyther is the ſame gréeuous and painefull to a modeſt minde, and to one more truſting in God then himſelfe. Many men doe prats

and bable many things, and therefore little credite muste bée giuen vnto them: and it is not possible that all men shoulde be satisfied. And thoughe Paule did studie to please all men, and did shew himselfe all things to al men, yet did he little recken to be counted so by mans iudgement. He did what he could no doubt, to the profite and saluation of others: but he coulde not let himselfe to bée cõdemned and despised by other mens iudgements, and did therefore commit the whole matter vnto God, who knew all, and defended himselfe with patience and modestie against the slaunders and cursed speakings of the wicked, and the lawlesse lyers. Neuertheless he answered sometime, lest he should cause offence to ỹ weakelings through his silence. Why shouldst thou then at the length feare to be condemned of a mortal man, who to daye is a lyue, to morowe, is no where: Feare God, and thou shalt not feare men. What hurt can anye man doe thée with his wordes or wrongs: Hée hurteth himselfe rather than thée, and cannot escape the iudgment of God, whosoeuer he bée. Haue thou God before thine eies, and striue not with quarling wordes. If thou thinke thou bée

oppessed presently with infamie vndeserued, take not the same heauily or diminishe thy Crowne with impacience, but rather looke vp vnto mée in heauen, which am able to deliuer man from all rebuke and wrong, and rewarde euery man according to his doings.

Of the pure and entiere yeelding vp of himselfe to the attayning of the libertie of the minde.

The.xliy.Chapter.

LORDE.

SOnne, forsake thy selfe, and thou shalt finde mée. See that thou chalenge nothing vnto thy selfe, thou haue nothing peculyer and proper vnto thy selfe, and so shalt thou be alwayes a gayner. For ouer and aboue thys, thou shalt haue greater gifts giuen thée, and shalt yælde vp thy selfe withall neuer to call it back againe.

SERVANT. Lorde, how oftentimes shall I yælde vp my selfe, and wherein shall I forsake my selfe?

LORDE. Alwayes, and at all howres,

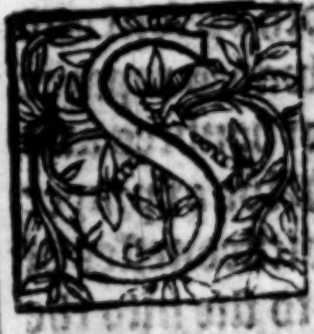
both in small and in great matters. I except nothing, but that I will haue thée found naked and made bare in all things else: howe couldest thou be mine, and I thine, vnlesse thou were spoyled of all thine owne will, both within and without? The more spédily thou shalt thus doe, so muche the better shall it go with thée, and the fuller, & more sincerely that thou go about it, both so much the more shalt thou please mee, and the more shalt thou gaine by it. Some in déede doe yéelde vp themselues vnto mée: but yet they doe it with some exception. For they doe not put their trust in God fully and wholy, and therfore endeuor to sée and prouide for themselues. Other also at the first do yéelde themselues altogither: but afterwardes when temptacion once knocketh, they come to their olde condicions againe, and therfore doe bery little profite in vertue. These men shall neuer aspire vnto the true libertie of a pure heart, and to ỹ moste pleasant benifite of my familiaritie, vnlesse an entiere yélding vp, and a daylie offring and sacrifysing of themselues doe go before, without ỹ which, it happeneth not, nor will be that thou maist enioy the coniunction of God. I haue sayde many

times

times vnto thée, & now I saye againe: Forsake and yeelde vp thy selfe, and thou shalt enioy déepe peace of minde. Giue all for all, require nothing, aske nothing againe, abide in mée méerly and without sticking at it, and so shalt thou haue mée, and shalte be frée of minde, and voide of darckenesse. Endeuor this, praye for this, labour to wishe for this, that being wholy turned out of thy self, thou maiest (béeing naked) followe Iesus naked, and (mortified vnto thy selfe) lyue vnto mée for euermore. Then, both vaine imaginations, and wicked troubles, and superfluous cares depart awaye. Then also, shall immoderate feare be gone, & loue inordinate dye.

Of dealing in outwarde things, & flying vnto God in daungers.

The xliij. Chapter.



Onne, thou must looke vnto this diligently, that in euery place and outwarde action & businesse ỹ haue a free minde, and mayster ouer it selfe, and doest put al things vnder thy subiection, and not thy selfe vnder them, and art not the slaue or bondman of thine owne

dædes, but a Lorde, a ruler, one truely set at libertie, and an hebrue, translated into ỹ lot and libertie of the children of God, who despising present things, do behold euerlasting, and looke vpon mortall things with thy left eie, but heauenly things w̃ the right: whom temporall things doe not drawe to cleaue vnto them: but they themselues doe rather draw them to serue their turne aright according as they were made of God and the chiefest workeman, who did leaue no disordered thing in things of his creation. Now, if in euery chaunce, thou shalt not cleaue vnto the outwarde shewe of the matter, nor beholde the thing seene or hearde with a carnall eye, but in euery thing shalte forthwith enter w̃ Moyses into the tabernacle to aske counsell of the Lorde, thou shalt sometime heare God make thée an answere, and shalt returne as one taught in many things, both present and to come. For Moyses did alwayes repayre to the tabernacle in assoyling of doubtes and questions: & he fled vnto the helpe of prayer to driue away the perils and wickednesses of men. Euen so oughtest thou to flie into the secrete place of thy heart, in calling earnestly vppon Gods helpe. For it is recorded in the

Scrip-

Scriptures that Iosua & the other Israelites were therefore deceyued of the Gabaonytes, bicause they did not first aske counsell of the Lorde, but were deluded with the swéetenes of wordes, as men light of credit, vnder the shew or pretence of Godlinesse.

That man be not importunate in hys businesse.

The.xliij.Chapter.

LORDE.

SOnne, commit thy cause vnto mée alwayes: I will frame the same aright. Loke for my decrée and determinacion, & thou shalt féele a profiting thereby.

SERVANT. Lorde, I commit euery thing vnto thée w̃ a good will, bicause my thought doth little preuaile about it. And woulde to God I were not carefull thus for the chaunces to come, but did submit my selfe without staye vnto thy will and pleasure.

LORDE. Sonne, man oftentimes desirous of some thing, doth couet the same: and then hauing once gotten it, he beginneth to be of another minde, bicause the desires of

one

one thing are not durable, but force thou to diuers and sundrye things. Therefore, it is not the least thing of all to forsake himselfe in the least things, and the true profiting of a man consisteth in the denying of himselfe, so that he that hath done that once, the same is most free and in most safetie. But that olde enimie Aduersarie to all good men, doth neuer ceasse from temptation, but daye & night worketh high treasons or deceytes, if perchaūce he may therby throw downe thee vnwary headlong into ỹ snare of guile. Wherfore, watch and pray, sayth the Lorde, least you enter into temptation.

That man hath no goodnesse of himselfe, nor can boast of any thing.

The.xlv.Chapter.

SERVANT.

LOrd, what is man, that thou art mindefull of him? What is the sonne of man that thou caresst for him? What hath he deserued to be had in fauor of thee? Lorde what can I complaine

complaine off, if thou shalt forsake mée: Or wherin can I iustly blame thée if thou graũt mée not my requestes? Surely, this maye I rightly thinke and say to my selfe: Lorde, I am nothing, I haue no goodnesse of my self, but béeing voyde of all things, doe euer tend vnto nothing. And if I be not holpen of thée, and instructed of thée within in my minde, I am made altogither warme and dissolute. But thou, O Lorde, art alwayes one, and doest abide one for euermore, alwaye good, iust, holy, bicause thou doest all things well, iustly, holylie, & order them with wisedome. But I béeing more prone to reuolting then comming forwarde, doe neuer continue still in one state, bicause I am subiect to the alterations of time. But when thou doest stretch forth thy helping hande, I am by and by refreshed, forasmuch as thou art able alone to helpe without any help of man, and to strengthen mée so much, that my countinaunce may not nowe bée chaunged into diuers things, but my minde be corrected and repose it selfe in thée onely. Therefore, if whyle I eyther desire the Godlynesse of minde, or am moued vpon some necessitie to séeke for thée (when there is no body to comfort

fort mée) could skill to cast all humaine comfort from mée, surely I might rightly hope well of thy fauour, and looke for a new gift of comfort with ioy and gladnesse. Finally, it is thy benefite whatsoeuer doth happen well vnto mée at any time: I am vaine and a wretched man of no regarde in thy sight, inconstant and weake. Therfore wherupon maye I boast, or why shall I desire to be reuerenced? Forsoth I shall boast but of nothing & as for that, it is moste vaine. Ambition is in dede a most pestilent and most vaine thing, which draweth a man awaye from true glorie, and spoyleth him of heauenly fauor. For whilst a man standeth in his owne conceit, he displeaseth thée: whilst he gapeth after mans praises, hée is depriued of true vertues. But true glorie, and holy reioyce is to boast of thée, and not of himselfe, and to reioyce in thy name, and not for his owne vertue, or to be delighted with any thing saving onely for thy sake. Therefore, let thy name, & not mine be praised: Let thy worke, and not mine be extolled. Let that holy name of thine be so praised, that I maye haue no prayse of men at all. Of thée will I boast gladly for euermore; Of my selfe wil I boast

nothing

nothing, sauing of mine owne infirmities. Let the Iewes desire mutual glorie betwene themselues: I wil studie for that which doth onely make for God. Surely, all mans glorie, all mortall honor, all worldly loftinesse, if it be compared with this thy euerlasting glorie, is vanitie & folishnesse. O my truth, my mercie, my God, blessed Trinitie, to thee onely be praise, vertue, honour, glorie world without ende. Amen.

Of the contempt of mortall honor.

The.xlvi.Chapter.

LORDE.

SOnne, thinke it no matter to thee, if thou see others honored and extolled: and thy selfe to be despised and contemned. Lift vp thy minde vnto mee into heauē, and so shalt thou not take it greuously to be contemned of mē in the worlde.

SERVANT. Lorde, we are in blindnesse, and are sone seduced with vanitie. If I loke rightly vppon my selfe, I neuer haue anye wrong done vnto me of any thing: whereby it

it happeneth that I haue no cause to complaine worthily of thée. But bicause I haue sinned against thée both oftētimes and grée-uously, the whole worlde vpon good cause is sharply set against mée. Therfore is infamie and contempt due vnto mée, to thée is praise, honour, and glorie belonging. And except I so fashion my selfe to be despised and forsaken of all men, and take it quietly to bée had in no maner of reputacion at all, I can not eyther attaine vnto a quiet and stedfast minde, or be lightened from aboue, or fullye ioyned vnto thée.

That a man must not set his peace vpon Men.

The.xlvij.Chapter.

LORDE.

Sonne, if thou shalt fixe thy peace in any man liuing bicause of thy agrement and familiaritie with him, thou shalt be vnstedfast and vnquiet. But if thou shalt rẽpayre to the euerlasting immortall truth, thou shalt not be vexed with the departure or decease of thy friend. For man is so much

the

the nærer vnto God, as he departeth farther from all earthly comfort: and doth aſcende ſo much the more highly vnto GOD, as he deſcendeth the more deepely into himſelf, as he is the more vile in his owne conceyte. But hee that doth attribute any thing vnto himſelfe, the ſame is a let for Goddes fauour to haue place in him, becauſe the fauour of the holy Ghoſt doth alwayes ſeeke for a lowlye minde. If thou knowſt how to bring thy ſelf altogither into nothing, and to ridde thy ſelf from all loue of the creature, ſurely, I ſhould flowe into thee with great bountifulneſſe. But whilſt thou lookeſt vpon the creatures, the ſight of thy Creator is withdrawne from thee. Learne to mayſter thy ſelf in all things for thy Makers ſake: ſo ſhal it happen that ỹ mayſt come vnto the knowledge of GOD. Euen the leaſt thing in the worlde, if it be loued and regarded inordinately, hindreth one from the chiefeſt felicitie, and doth defile a man with ſinne.

Againſt vaine and worldly knowledge.

The xlviij. Chapter.

LORDE.

SOnne, be not moued with the feate & sharpe sayings of men. For the Kingdome of God doth not stande in talke, but in vertue and power. Consider my wordes, which doth kindle the soules, & giue light to the mindes, and make remorse of conscience, and bring true and perfite comfort. Neuer reade any thing with this intent, to seeme the better learned or the wyser therfore, but endeuor to mortifie thy vices and sinnes. For this shall stande thée in more steade, then the knowledge of many harde and subtile questions. When thou haste read and knowne many thinges, yet at the last thou muste come to one beginning. I am hée that teacheth the knowledge of man, & doe procure more sharp vnderstanding to little ones, then can be taught of any mortall man: Insomuch that they whome I speake vnto, doe sone becõme wise, and doe muche profite in the Spirite. Wo be to them ỹ séeke many curious things at men, and passe little vpon the waye that teacheth to serue thée. That time shall come when

when Christ the mayster of maysters, the Lorde of Aungels shall appeare, to require accountes of all men, & to examine the conscience of all men: when as he shall searche Hierusalem throughout wyth candlelight, & those thinges shall become manifest which haue lyen hid in darcknesse, the syled fynenesse of tongues then holding their peace. I am hée that in one moment doe so rayse vp the lowlye minde, that he may vnderstande mo reasons of the euerlasting truth, then another shall attayne vnto euen with tenne yeares studie. I teach wout noyse of words, without multitude of opinions, wout pryde of ambicion, without fight of Arguments. I am hée ỹ teacheth to despise worldly things, to loath présent things, to séeke and sauour euerlasting things, to flye honors, to beare offences, to put all hope in mée, out of mée to desyre nothing, and to loue mee feruently aboue all things. For by louing of mée, a certayne man did so wholy learne heauenlye things, that hée coulde speake wonders, and did more come forwarde in forsaking all things, then he coulde haue done by any subtilitie of studies. But I vtter cõmon things to some: to some singuler things; to some a-

gaine. I appere pleasauntly in signes and figures: to other, I open my secreats wᵗ much light. The saying or voice of Bookes is all one, which instructeth not all men alyke. But I am the teacher of the truthe within, the searcher of mindes, the vnderstander of thoughts, the setter forwarde of dædes, and the giuer of so muche to euery man, as I doe thinke right and reasonable.

Of not drawing outwarde things vnto a man.

The.xlix.Chapter.

LORDE.

SOnne, thou muste in many things bæ ignorant and vnskilfull, and account thy selfe but for a dead man vpon the earth, and for him to whome the whole World is crucyfied. For many things must be passed by wᵗ a deafke eare, and those to be pondered and thought vppon, which doe belong vnto thy peace. It is more profitable to turne thine eyes from those things which mislyke thée, and to let euery man haue his owne saying, then

then to follow cõtentious talking of words. If thou agrée wel with God, and loke vpon his owne iudgement, thou shalt beare it the better to be ouercome in such things.

SERVANT. O Lorde to what passe is it come? Beholde a short damage or losse is lamented, men trauail and runne for a little gayne, and scantly are able to come home againe at night, but the spiritual losse is quite and cleane forgotten. Men apply themselues to this that profiteth little or nothing at all: & negligently passe ouer that which is moste necessarie of all: So greatlye doth a man wholy wast his time about outward things. and vnlesse hée spædily repent, doth willinglye rest still vpon outwarde things.

That we must not beleue all men, & that we soone fall and offende in wordes.

The.L.Chapter.

Elpe mée O Lorde in thys calamitie: For the ayde of men is surelye but vaine. Howe many times haue I not foũde fayth there, where I thought to haue it? And

againe haue there founde it, where I would not haue loked for it? So greatly is ỹ hope in men vaine, and in thée onely, O God, is the health of the iuſt, ſtanding. We giue thée thankes, O Lorde God, for all things which doe happen vnto vs weakelings & vnſtable, and which are ſone deceyued and chaunged. What is he ỹ can behaue himſelfe ſo warily and circumſpectly in all things, that ỹ ſame doth not ſometime come into ſome frawde & diſtreſſe? But Lord, he that putteth his truſt in thée, & doth ſtudye to haue a ſimple minde, hée doth not offende ſo ſone, or fall into any calamitie: with howe great difficultie & diſtreſſe ſoeuer he be wrapped and entangled, he is eyther quickly deliuered from it by thée, or elſe ſtrengthened with comfort, bicauſe thou doeſt not forſake them at the laſt, which haue their hope in thée. Surely, faythfull friendes are rare, ſuch as will byde ſtill by a man in all kinde of aduerſities: thou, O Lord, thou onely art moſt faythfull in all things, & there is none lyke vnto thée. O howe wiſe was ỹ holy ſoule which ſayde: My minde is confirmed, & hath his foundation in Chriſt. If it went ſo well with mée, worldly feare ſhould not ſo ſone trouble mée, nor the darts

of

of wordes moue mée. But who can foreſée all things, who can beware of euills ỹ come after? Nowe, if things foreſéene, doe yet oftentimes hurt one, howe muche more grée-uouſlye will thinges neuer thought on, come néere vnto the heart? But why haue I not better loked vnto my ſelfe, ſiely wretch? Or why haue I beléeued other men ſo ſone? Howbeit, we are men and that frayle & brittle, though we be iudged and called Aungels of many. And whome ſhall I beléeue Lord? Whom but thée, which art the ſelfe Truth, and neyther deceyueſt, nor canſt be deceyued. For in déede, all men are but lyers, weake, vnſtable, frayle, moſt of all in words, ſo that it ought not forthwith to be beléeued raſhly, whatſoeuer pretendeth a colour and ſhew of truth: whereby it happeneth that thou wiſely haſt premoniſhed to take héede of men, and that euery mans owne houſhold are his enimies, and that we muſte not beléeue them that ſaye: Here he is, or there he is. I am taught to my coſt, and I pray God I be made the more wary thereby, and not the more fooliſh. Be wary, (ſayth one) be wary, and kepe it cloſe to your ſelfe, that I tell you. Afterward, when I held my tongue, and thought

that the same was counsell, he on the other side coulde not kæpe silence in that which he bade no woꝛds to be made offe, but foꝛthwith betraying both mée and himselfe, went his wayes. From such counterfaites and vnwary persons, deliuer mée, O Lorde, that I neuer fall into their handes oꝛ commit suche follies. Minister true and stedfast sayings vnto my mouth, and put farre from mée a wylye and deceitfull tongue. Foꝛ I ought altogither to beware that I doe not the same to another man, which I would not haue done vnto my selfe. How good & how quiet a thing is it to saye nothing of others, and not to beléeue all things without any respect, noꝛ readilye to speake much, & to vtter oꝛ open himselfe but to few, and alwaies to séeke foꝛ thée that knowest the mindes, and not to be caried about with euery blast of woꝛdes, but to desire that all inwarde and outward things maye bée done accoꝛding to the pleasure and commaundement: How safe is it to the kéeping still of the fauour of God, to flie woꝛldly bꝛauery, & not to couet those things which with their gay shew, are had in admiration: but rather to follow those things with al delights, which do bꝛing amendment of lyfe, & heat

heat of Godlynesse? How many hath vertue knowne and ouer hastily praysed, done hurt vnto? Againe, how many hath the same done good to, being kept in silēce in this fraile life, which is saide to bee nothing but temptation and wickednesse?

Of putting thy trust in God if thou be assayled with the dartes of euill tongues.

The.li.Chapter.

LORDE.

SOnne, shew thy selfe constāt, and haue thy hope set in mee. For what are woordes, but woords? which flying through the ayre, doe not hurte a stone. If thou be giltie or sinfull, see thou bee wylling to correct thy selfe. If thou be giltie of no sinne, endeuor to beare patiently slaunderous report for Gods sake, and at the leastwise, beare woordes sometimes, thoughe thou canst not yet abide the sharpnesse of stripes. And why do so small things moue thy minde, and disquiet it, but because thou art as yet carnall, and hast greater re-

garde of men, then thou oughtest to haue: For because thou feareſt to be deſpiſed, thou wilt not be reproued for thy faultes, and ſeekeſt for ſtarting holes of excuſes. But looke ſomewhat narrowly vpon thy ſelf, and thou ſhalt well perceiue that the worlde is yet aliue in thée, and a vaine loue to pleaſe men. For when thou refuſeſt to be bored and ſhamed for thy faultes, thereby it is plaine, that thou neyther art modeſt truely, nor ỹ world truely dead vnto thee, or thou to the worlde. But giue eare to my wordes, and thou ſhalt not paſſe vpon the wordes, euen of ten thouſand men. Loe, if all things were ſpoken againſt thée that could be imagined moſt maliciouſly, what hurt ſhoulde they doe thée, if thou wouldeſt let them be borne pacíently, and wouldeſt not waye them any more then a ſtrawe vnder thy féete: Coulde they take ſo much as one heare from thée: But he that is of a baſe courage, and hath not God before his eies, ỹ ſame is ſone moued with a taunt, or ill report. But he that putteth his truſt in mée, and dependeth not vpon his owne iudgment, the ſame is voyde of worldly feare. I am the iudge and knower of all ſecretes: I know after what ſort the thing was done, I

knowe

knowe both him that hath done the iniurie, and he that hath suffred the wrong done vnto him. This matter hath risen of mée, and by my sufferaunce it happeneth ỹ the minds of many men are disclosed and opened. I wil iudge both the giltie and giltlesse: but first I was minded to searche them both with a secrete iudgement. Mans testimonie doth oftentimes deceyue: my iudgement is full of truth, and shall likewise continue, neuer to be ouerthrowne. And in déede the same is hid for the most part and altogither perceiued of fewe: but it neuer eyther erreth or can erre, thoughe it sœme nothing indifferent or iust vnto fooles. Therfore, I must be shine vnto, in all iudgement, neyther must euery man vse his owne fantasie. As for the iust man, he is troubled with no aduersitie of Gods sending, nor either passeth greatly vpon false reportes, or greatly reioyseth for the reasonable excuses of other men in his owne behalfe. For he considereth that I am hee that searcheth the heartes and the raynes, and that I iudge not according to the sight or worldly shewe: For many times in mine eyes that is founde culpable, that in the iudgement of men is laudable.

SERVANT.

SERVANT. Lord God, a iust iudge, strong, pacient, which knowest the frailtie and corruption of men, do thou become my strength and whole affiance or trust. Neyther is my conscience sufficient for mée: thou knowest the things vnknowne vnto mée, and therefore I ought to submit my selfe in al reproofe, and to take the same paciently and quietly: which thing, if I haue not at any time done, forgiue mée fauorably, and bestowe this benefite vpon mée againe, that I maye henceforth shewe my selfe more pacient. For thy singuler mercie is more profitable to the attayning of pardon, then is the opinion of mine owne goodnesse to the defence of my secret and hid conscience. And though I be giltie to my selfe of no sinne, yet am I not therefore to bée quit, bicause if thy mercie were set a side no man lyuing should be iudgeged for ryghteous in thy sight.

That

That all greeuous things muſt be ſuffered paciently for the lyfe euerlaſting.

The.lij. Chapter.

LORDE.

SOnne, be not eyther brought low with trauailes, which thou haſt taken in hand for my ſake, or ſo greatly diſcouraged with aduerſities, but that my promiſe may ſtrengthen and comfort thée in all chaunces, which am apt ynough to reſtore large rewards. Thou ſhalt not labour long in this lyfe, nor ſhalt alwayes be vexed with ſorrowes. Tarie my leaſure a while, and thou ſhalt ſée a ſpéedie ende of euils, and the time ſhall come when all labor and turmoile ſhall ceaſſe. It is but triffeling and ſhort, whatſoeuer hath an end in time. Wherfore, go forward as thou haſt begon, labour faithfully in my Vineyarde: I will bée thy reward. Write, read, ſing, ſigh, hold thy peace, praye, beare out aduerſitie lyke a man: The life euerlaſting is worthy all thoſe greater ſights. Peace ſhall come vpon thée one daye,

which

which is knowne vnto the Lorde: and it shal not then be the day or night of this time that we lyue in, but euerlasting light, infinite brightnesse, firme peace, safe rest and ease. Then shalt thou not thus say: Would God I were deliuered from the body of this death. Nor yet shalt ꝯ cry thus. Alack poore soule, that muste dwell in this life so long. For both death shall bee throwne downe headlong there, and there shal be health that shall neuer die: no anguish, but blessed ioy, swéte and honest compânie. O that thou haddest séene the perpetuall Crownes of the saintes in heauen, and with how great glorie they now also triumph and reioyce, which béeing once despised of this worlde, were thought then euen vnworthy of their liues. Surely, thou wouldest forthwith cast thy selfe downe to the ground, and haddest léefer euen to obay all men, then to beare rule ouer but one man, neyther wouldest thou couet the merie dayes of this life, but rather wouldest reioyce to bée prested with aduersitie for Gods sake, and wouldest count it for verie great gaine to bée had with no maner of regard at al among men. Now, if these things did lyke thée, and were suffred to sinck some-

what

what deepely into thy minde, thou shouldest not dare so much as once to complaine. Nay, all painefull things must bee borne for euerlasting life I tell you, or eyther to attaine or to leese the kingdome of Heauen is but this much matter. Lift vp thine eies into heauen: beholde where all my saints be present with mee, who suffred sharpe battaile in this life: Now they reioyce, nowe they take comfort, now they are safe, nowe they take their rest, to abide with mee in the kingdome of my Father for euer.

Of the daye of euerlastings, and the Aungels of this lyfe.

The.liij.Chapter.

SERVANT.

O Moste blessed Mansion of the supernall Citie. O most clered daye of euerlastingnesse, which no night doth darken, but the highest truth doth alwayes spread hir beames vpon: O daye, alwayes ioyfull, alwayes safe, of state neuer to be chaunged to the contrary. O woulde to God that that daye had shined

once,

onee, and al these mortall things were come to an ende. No doubt, the same doth shyne bright vnto ỳ saincts with continuall clærenesse, but yet a farre of, as it were in a glasse, bicause they are yet but trauailers vpon the earth. The Citizens of Heauen doe knowe how ioyfull those things be. The banished children of Eue doe sighe: for that this daye of this Time both short and wicked, and full of sorrowes and anguishes, is so bitter and so replenished with troubles: in which, man is defyled with so many sinnes: is entrapped or entangled with so many euilles: is vexed w̃ so many feares: is occupyed wyth so many carcks and cares: is diuersiye drawen with so many curiosities: is inwrapped with so many vanities: is compassed about with so many errors: is worne oute with so many labours: is thrust downe with so many temptations: is weakened with so many delycates and dainties: is tormented with so great pouertie: or lacke. O, when shall there bee an ende of these so many trauailes? When shall I at the length bee delyuered from this wretched slauerie of sinnes? When shall I bee myndefull of thee onely, O Lorde? When shall I reioyce in thee at

the

the full? When shall I (voide of all let,) enioye true liberty, without anye griefe eyther of minde or of bodye? When shall there be sound and perfite peace, peace wout trouble, and safe peace within and without, Peace substantiall on all sides? O good Jesu, when shall I see thee face to face? When shall I beholde the glory of thy kingdome? When wilt thou be all thinges in all thinges vnto me? Or when shall I leade my life with thee in thy kingdome, which before al beginning thou hast prepared to them that are beloued of thee? I am left heare as one succourlesse & a banished man in the lande of mine enimie, where dayly warres and right great misfortunes doe raigne rifely. Comfort my banishment, mittigate my sorrowe, seeing that I breath vnto thee with exceeding great desyre of minde. For whatsoeuer of this worlde is offred for comforte, the same is to mee but a burden. I am wholy desirous to enioy thee: but I cannot take holde of thee. I wishe to dwell vppon heauenly things: but thinges temporall, & my affections not mortifyed, doe thrust me downe. I am willing to clyme aboue all thinges with my minde: but I am compelled to be in subiection to my flesh

whether I will or no. Thus I wretched mã doe fight and struggle with my selfe, and am tedious or yrcksome vnto mine owne selfe: whilst the spirite tendeth vpwarde & the flesh bendeth downewarde. How great strife or fight do I suffer inwardly, ỹ whilst with my minde I am occupyed on heauenly things, by and by the troublesome multitude of carnall things doth come against mee being in prayer: O my God depart not farre from mee, nor refuse me not through wrath and anger. Dispearse, through the brightnesse of thy lightning, all the ymaginations that are ministred mee of the enimie, and dispoint them with thine arrowes shot against them. Call home my senses vnto thee: make mee to forget all worldly things, and quickly to cast away and contemne the ymaginations of vices. Succor mee, O euerlasting Truth, that no vanitie may moue my heart. Come vnto mee, O heauenly sweetenesse, for ỹ thy comming flieth from all impuritie. Forgiue mee that thing also mercyfully, and graunt mee pardon so often as I thinke vppon anye thing else beside thee in prayers. For to confesse the truth, I am wont very much to bee distracted, and many times am not there,

where

where, with my body I doe stande or sit, but rather there vnto which I am caryed wyth my thoughts: There (I saye) I am where my thought is: where my thought many times resteth, there is that which I doe loue. And ỹ which eyther delighteth mæ naturally, or lyketh mée by ỹ meanes of custome, the same doth sone come vnto my minde. For this cause, thou, O truth, hast plainly saide: Where thy treasure is, there is thy heart also. If I loue Heauen, I ponder heauenly things willingly: But if I loue the world, I reioyce in the behalfe of the worldes prosperitie, and am sory for the aduersities of the same. If I loue the flesh, I ymagine fleshly things many times: but if I loue the spirit, it delyghteth mée to thinke vppon spirituall things. For what things soeuer I doe loue, I doe both speake & heare of the same gladly, and doe carry the Images or representations of the same home wt̃ me in my head. Surely, he is blessed, O Lord, which for thy sake doth let passe al worldly things, doth vse violence or compulsion to his owne body, & doth crucifie the desires of the flesh with the heate of the spirite, to the intent that hys conscience being quieted, hée maye offer vnto thée pure

or cleane prayers, and may be méete to liue in the company of Aungels, all earthly things being excluded both without and within.

Of the desire of lyfe euerlasting, and how great good things are promised to them that fight.

The. liiij. Chapter.

LORDE.

Onne, séeing thou séelest a desire of euerlasting blessednesse to be poured into thée from aboue, and doest couet to depart oute of the tabernacle of the bodye, that thou mayest beholde my brightnesse without shadowe of alteration: Open thy minde, and receyue this holye inspiration of mine most grædily. Giue exceeding great thankes to the Almightie goodnesse, which doth deale so liberally with thée, doth come to sée thée so mercifullye, doth stirre thée vp so vehementlye, doth ease or comfort thée so mightily, least thou shouldest fall downe vnto earthly things through thine owne wayte & proneſſe. For thou shalt not attaine there-

vnto

vnto thyough thine owne musing or endeuoring, but by the only vouchsauing of supernall grace and of Gods countinaunce, to the intent that thou mayst come forward aswell in other vertues, as especially in modesty or lowlinesse, and mayst prepare thy selfe to the bickerings to come, and mayest endevor to cleaue fast vnto mee with all that strength of thy soule, & mayest serue mee with an earnest and ardent will.

Sonne, the fire many times burneth: but smoke is alwaies the companion of ỹ flame. Euen so, some also doe burne with desire of heauenly things, and yet are not free frõ the temptation of carnal affections, and therfore they do not those things altogither for Gods glory only, to the bearing wherof, they craue his helpe so desirously. Such is thy desire many times also, whose sinceritie notwithstanding ỹ pretendest to be exceeding great. Neyther is it little and perfite which is infected with priuate commoditie. Craue not for that which is pleasaunt and profitable vnto thee, but for that which is acceptable & glorious vnto me. For if thou iudge aright, thou oughtest to preferre and followe my decree & lawe both before thine owne desire, and also

before all things which are desired. I knowe thy desire or lack, and I haue heard thy often sighings. Thou wouldest now be in the glorious libertie of the children of God. The euerlasting mansion, and the heauenly countrey that is full of ioye, doth now delite thee: but the howre is not yet come: Nay ỳ Time is yet otherwise, to weet, of warre, of labour, and of tryal. Thou wishest to be replenished with the chiefest felicitie: but thou mayst not yet attayne therevnto. I am hee (saith the Lorde) whome thou oughtest to awayte for, tyll the kingdome of God doe come. Thou must be searched yet vppon the earth, and be exercysed in many things. In deede, comfort shall be graunted thee sometime, but full satietie thereof shall not likewise be graunted. Wherefore shew thy selfe constant and valiaunt, both in doing, & also in suffring things contrary vnto the flesh. Thou must put vpō thee the newe man, and be chaunged into another man: and thou must many times doe those things which thou wouldest not doe, & let passe those things which thou wouldest doe. Other mennes attempts shall come forwarde well ynough, but thine shall not so doe: Other mennes sayings shall be heard, thine

thine shall be counted for nothing: Other men asking, shall haue: when thou askest thou shalte go without: Other shall be set out greatly with the prayse of men: Of thee no man shall saye any thing at all: Other men shall haue offices cõmitted vnto them to gouerne, but thou shalte be thought good for nothing. For these causes, thine owne flesshe shall sometimes teache thee, and shall abide great conflicts: But thou shalt haue great good thereby, if thou wilt beare it patiently and saye nothing. With these and such lyke things is the faythfull seruaunt of the Lord wont to be tryed, whether he can denye himselfe, and make himselfe pliable in all things. And scarcely there is any thing in which it is so muche for thy profite to be mortifyed as in that: ỹ thou mayst beholde and pacientlye suffer those things which are contrary to thy will, especially whilst things absurde and not profitable in thy iudgement are commaunded: In which bicause ỹ darest not resist the power of thy Superiour, vnto which thou arte subiect, it happeneth ỹ it seemeth a hard thing vnto thee to be at another mans beck, letting passe all thine owne will. But consider sonne, what fruite, how great

reward in short time shall follow these trauailes of thine, & thou wilt not be agreeued with them, but wilt take right great comfort of thy pacience. For in stead of this short will of thine, which thou hast now giuen ouer of thine owne accord, thou shalt haue thy will for euer in heauen. For there thou shalt finde whatsoeuer thou wilt haue, whatsoeuer thou shalt be able to wishe for. There shalt thou haue plentie of all good thinges without anye feare of lesing them againe. There shall thy will (togither with me) neuer desire anye outwarde or priuate thing. There shal no man resist thee: No man shal complaine of thee: no man shall let thee, but all thy wilhes shall be had, and shall moste plentifully fill the desire of thy mind. There, will I render glorie for reproche borne patiently, the clothing of prayse, for sorrow and heauinesse, a kingly seate for euermore, for the lowest or baseste place in ỹ worlde. There shall the fruite of Obedience appeare, the labour ō repentaunce reioyce, modest subiectiō be crowned gloriously. Wherefore, submit thy selfe now modestlye to the commaundement of all men, and passe not who speaketh or commaūdeth; but especially endeuor this

one

one thing, that whether some Superiour of thine, or some equall, or also some inferiour shall require ought at thy hands, or else shal but giue a token to haue thée doe something, thou take all in good worth and studie to doe them with a sincere will. Let diuers men seeke diuers thinges: Let diuers men glorie in diuers things: and let them be praised euen of an infinite number of men: reioyce thou but in the contempt of thy selfe, and in the doing of my commaũdement, and in loking vnto my glorie, and wish for that thing aboue all other, that eyther by lyfe, or by death, God maye alwayes bée honoured in thée.

How a man being presſed downe with euilles ought to yeeld himselfe vp vnto God.

The.lv.Chapter.

SERVANT.

Giue thée immortall thanks, O God my holy Father, for that those thinges are done which thou wilt haue to bée done: and thou wilt haue nothing to bée done, but that that

that is good. Let mée thy seruaunt reioyce in thée, not eyther in my selfe, or in any other: For thou onely art true ioy, O Lorde, thou art my hope and crowne, thou art my reioyce and honor: To be short, I haue nothing but that which I haue receyued at thy hande, and that without any maner of desarte of mine at all: thine are all those things, that eyther thou hast giuen or made. I nédie soule, and turmoyled with trauailes from my birth, am sorie in my minde, and that so déepely sometime, that teares doe burst out of mine eyes, and that I am altogither disquieted for the euils that are at hande. I long after the ioye of peace, I earnestly craue the peace of thy children, which are fed with the light of thy comfort. If thou shalt giue peace, if thou shalt poure forth ioy, I shall haue a minde full of melodie, and singing thy prayses deuoutly. But if thou shalt withdrawe thy selfe, (as thou art wont very often) I shall not be able to runne the race of thy commaundementes, but rather falling downe vpon my knées, will strike my brest, bicause I am not nowe, in so good case as I was before, when thy cãdle giuing light vnto me from aboue, I was defended with the shadowe of thy wings against the euilles that ranne violently vpon

mée.

mée. O iuſt Father and alwaies to be prayſed: the howre is come wherein ✠ thy ſeruant ſhould be tryed. O Father to be loued, right it is that ✠ ſhould ſuffer ſomething for thy ſake in this howre. O Father euermore to be worſhipped, the howre is come, which thou diddeſt forſee before all beginning: that ✠ ſhoulde ſo bée ouercome outwardlye for a ſhort time, that inwardly ✠ might alwaies liue with thée, and that ✠ might be contemned, preſſed downe, faile before men a little while, and be afflicted with euilles and ſorowes, to ỹ intent ✠ might riſe againe with thée, in the morning of new light, and might be made bright in heauenly things. O holy Father, thou haſt thus determined, ſo thou wouldſt haue it: and ỹ hath bene done which thou haſt commaunded to be done. For this benefite is beſtowed by thée vpon thy louer or friend, that he ſhoulde ſuffer afflictions in this life for the loue of thée, ſo oftentimes as thou ſhalt ſuffer the ſame to bée done vnto him, and of whome thou ſhalt ſuffer it to be done, and after that ſort as thou ſhalt ſuffer it to be done. For there is neyther any thing done in the worlde without thy purpoſe and prouidence, nor yet without a canſe. And

ſurely

surely, it is for my profit e, O Lord, that thou hast thrust mee downe, to the intent that I maye learne thy ordinaunces, and cast all lostinesse and arrogancie of minde from mée. It is profitable to me to haue bëene shamed, that I might aske comfort rather of thée, then of men. Againe also, I haue learned therby to feare thy vnsearcheable iudgement, which afflictest the iust togither with ỹ wicked and vngodly, and yet not without equitie and right. I giue thée thanks, which hast nothing spared to sende me aduersities, but hast afflicted mee with bitter tormentes sorrowes, anguishes, both within and without: wherein to comfort mée, there is none found lyuing vnder Heauen: but thou onely art he, O my Lorde and God, bëing the heauenly Phisition of Soules, which both woundest and healest, which leadest downe to Hell, and againe, bringest a man backe from thence. Thy correctiõ doth chastice me, thy rod doth teach mee: Beholde most deare Father, I doe submit my selfe to the rodde of thy correction: Strike at my backe and my necke, that I may bow my naturall corruption vnder thy will: Make mée a godly and modest scholler, according as thou art wont

rightly

rightly to doe, that I may alwayes be obedient to thée at a becke. I commit my selfe and all that I haue, to thy correction, séeing it is better to be corrected here nowe, then hereafter in another place. Thou knowest all, and euery thing, and nothing is hid from thée in mans conscience. Thou knowest ỳ things to come before they be done: neyther is there any cause also why any man shoulde tell or admonishe thee of the things that are done in the worlde. Thou knowest what is profitable for me to come forward with, and how much aduersities do help or preuaile to wipe away as it were, the ruste of sinnes. Use thy iudgement and pleasure towardes mée, and despise mée not for my wicked lyfe, which is better or more cléerely knowne to no bodye. Nay, it is not knowne at al to any man, but to thée onely. Graunt mée O Lord, to know those things that are to be knowne, to loue those things that are to bée loued, to prayse those things, that doe most of all please thée; to take in hand those things which are precious in thy iudgement, and to dispraise those things which are vile in thy sight. Suffer not mée to iudge eyther with the sight of my outward eyes, or to giue sentence by the hearing

ring of my vnskilfull eares: but with true iudgement to discerne both visible and spirituall things, and aboue all things to searche out the pleasure of thy will euermore. Mens senses are many times deceiued in iudging of things: The louers of this world also are deceiued in louing visible things onely. Is a man so muche the better, as he is accounted the greater of men? The deceitful, deceyueth the deceitfull, the vaine, the vaine: the blind, the blinde: the weake, the weake: whilst he extolleth or aduaunceth, and he doth one reproch in deede, whilest he vainely praiseth him. For loke howe great euery man is in thy iudgement, so great he is in deede, and no greater: as one rightly sayde.

That we must rest vpon base or course workes when we depart from the highest works.

The.lvi.Chapter.

LORDE.

SOnne, thou canst not continue still in the most feruent desire of vertues, and in the highest degree of beholding Heauenlye

things,

thinges, but that thou muſt néedes for originall corruption, come downe ſometime to the lower thinges, and beare alſo with wearineſſe the burthen of this mortall life whether thou wilt or no. So long as thou ſhalt beare about thy mortal body, thou ſhalt féele the yckſomneſſe and waight of thy bodye. Therefore, thou muſt often ſighe and ſorow in thy fleſh for the burthē of thy fleſh, bicauſe thou art not able without ceaſſing for a time to dwell ſtill vppon ſpirituall ſtudies and heauenly contemplation. In this caſe it is expedient for thée to flie vnto the baſe and outward workes, and to recreate thy ſelfe in good déedes, and to awayte with ſure confidence and faith till I come from aboue to viſite thée, and patiently to beare thy baniſhment and drineſſe or dulneſſe of minde, till thou be viſited of mée againe and delyuered from all anguiſhes. For I will make thée to forget thy labors, and throughly to enioy inward reſt. I will open vnto thée the Field of the Scriptures, that thou mayeſt beginne to runne through the way of my commaundementes with a ioly chearefull minde, and mayeſt ſaye thus: The calamities of this worlde are not to bee compared with the

glorie

glorie to come, that shall bee giuen vnto vs.

That man ought to thinke himselfe worthy, not of comfort, but of stripes.

The. lvij. Chapter.

SERVANT.

LOrde, I am not worthy of comfort, or of anye spirituall care of thine: therefore, thou declarest thy selfe, but righteous vnto mée, whilste thou forsakest mée béeing helpelesse and voide of comfort. For though I shoulde poure forth a whole sea of teares, yet should I not bée therefore worthy of thy comfort. Nay rather, I am worthy of nought else but of stripes and punishments, which haue offended thée so grieuously so many times, and haue done amisse so often in so many things. Therefore, if the matter be wayed accordingly, I am not worth of the least comfort that is. And yet thou mercifull and gentle God, which wilt not haue thy workes to perishe, to declare and shewe forth the riches of thy

goodnesse

gwdneſſe towards the veſſels of mercie, doeſt vouchſafe to comfort mée without any deſart of mine about all mans reache. Neyther are thy comforts lyke vnto mens babbelings. And what haue I done that thou ſhouldeſt endue me with any heauenly comfort: Surely, I remember that I haue done no gwd at all, but that I haue alwaies béene both prone vnto ſinne, & ſlowe to amendement. Which thing is ſo true of it ſelfe, that if I ſhould denie it, thou canſt ſhew the contrary, and no man is able to ſtande in my defence. What haue I deſerued by my ſinnes, but Hell and fire euerlaſting? Truely, I doe vnfaynedly confeſſe that I am worthy of all mockerie and contempt, and that it is not ſéemely for mée to leade my lyfe among thy Godly ſeruantes. Truely, I am hardly perſwaded ſo to doe: but bicauſe it is true, I will ſo doe, that I my ſelfe maye reprowue mine owne ſinnes, to the intent that I maye the ſoner obtaine thy mercie. And what ſhall I, ſinfull man, and one full of all reproche ſaye vnto thée? Surely, I haue nothing elſe to ſay, but this one thing: I haue ſinned, O Lorde, I haue ſinned: haue mercie vpon me: Forgiue me, ſuffer me a little while to lament

my calamitie, before I flit into the lande that is darke and couered ouer with the dreyrineſſe of death. And what elſe doeſt thou require of the ſinful and wretched man, but ſtraightly to puniſhe and thruſt downe himſelfe for his faultes? For in the true puniſhing of a mans ſelfe, and preſſing downe of the ſoule, hope of pardon commeth forth, the troubled conſcience is reconcyled to God, the loſt fauour of God is recouered, man is kept from the wrath to come, and God, and the penitent ſoule of man, doe one méete an other with a holy kiſſe. I ſay, the humble ſorrowe of ſinnes, that the ſinfull man hath, is an acceptable ſacrifice vnto thée, O Lord, and of farre more ſwéete ſmelling ſauoure, then is the perfume of Frankenſence. The ſame is that ſwéete oyntmẽt with the which thou wouldeſt haue thy holy féete to bée nayled, who neuer deſpiſeſt the afflicted and the preſſed ſoule of man. This is the place of refuge againſt the wrath of the enimie: In this is corrected and rinſed whatſoeuer is corrupted and defiled an other way.

That

That Gods fauour hath nothing to do with those men whose minds are earthly.

The.lviij.Chapter.

LORDE.

Onne, my fauour is more precious thē that it can abide to bee ioyned with outwards things. Therfore, whatsoeuer is a let to the same, thou must cast it away from thee, if thou desire to be indued therwithall. Seeke for a place of solytarinesse, loue to dwell by thy selfe alone, seeke for no mans communication, but rather poure forth deuout prayers vnto God, that both thy minde maye be stirred vp and quickned, and thy soule giltie vnto it self of well doing. Set nothing by the whole worlde, & preferre thy studie applyed to God before all outwarde things. For thou canst not both apply thy selfe vnto me, and also be delighted with thinges transitorie. Thou must depart from thy acquaintaunce & deare friends, and thy minde must be called away from all worldly comfort. Saint Peter doth

admonish the Disciples of Christ euen so, to behaue themselues in this world for straũgers and trauailers. O how great faith and truste shall the person that shall dye haue, whome the desire of no maner of thing doth kéepe still in the worlde. But to haue a mind thus secluded from all things, belongeth to a man that is not sick: neyther doth the sensuall man knowe the libertie of the inwarde man. Surely, if he will haue himselfe to bée made spiritual, he must renounce both things farre off, and harde by, and muste beware of no man more then himselfe. If thou shalte once conquere thy selfe perfitely, thou shalt the more easily subdue all other things. For to triumph ouer a mans selfe, is perfite victorie. For he that hath himselfe subiect vnto himselfe in such sort, that both his appetite is obedient to reason, and his reason obedient vnto mée in all things, this man is both the Conqueror of himselfe in dæde, and also the Lorde of the worlde: to which grace, if thou desire to come, thou must beginne like a man: and the hatchet must be put to the roote, that thou mayst cut oute and pluck vp by the roote the secrete and inordinate loue, both of thy selfe, and of all priuate and carnall god-

nesse

nesse. For of this mans inordinate loue of himselfe, all onely doth depend, whatsoeuer by a mā must be grubbed vp, which mischief bée ing ouercome & subdued, great peace and continuall calmnesse shall follow after. But bicause fewe doe endeuor to die perfitely vnto themselues, & to depart out of themselues fully, it happeneth that most of them do abide still enwrapped in themselues, and cannot be caried vp in spirit aboue themselues. But he that desireth to bée conuersaunt with mée fréely, he muste néedes slaye and mortifie all his wicked and inordinate affections, and not cleaue desirously to any creature through priuate loue.

Of the diuers motions of nature and of grace.

The.lix. Chapter.

LORDE.

SOnne, marke diligently ẏ motions of nature & of grace. For they be moued after so suttle and contrarye a manner the one to ẏ other, ẏ they cā scantly be discerned but of the spiritual man, & one altogither

lightened within. All men in dæde doe couet the thing which is good, and doe pretende some good thing in their sayings and dædes, and therfore are many deceiued with ỹ shew and countenance of a good thing. Nature is subtile, and draweth, intrappeth, deceyueth many men, and alwayes will haue hir selfe to be the proposed ende of hir doings: But Grace behaueth hir selfe plainely, and declyneth from all kinde of euill: vseth no deceyt, and doth all things plainely for Gods sake, and resteth in him vnto the ende. Nature refuseth to dye, to be kept vnder, to be ouercõe to obaye, to be subiect: Grace studyeth to mortifie hir selfe, resisteth hir appetite, desyreth to be subiect and to be ouercome, & wyll not vse hir owne libertie, loueth to be kept at cõmaundement, and desireth not to beare rule ouer any man, but is ready alwayes to liue, to remayne, to be vnder God, and to be in subiection with lowlynesse to all worldly things for Gods sake. Nature studyeth for hir owne commoditie, and considereth what gaine may growe vnto hir by another: but grace doth consider rather, not what is profitable and commodious to it selfe, but what is profitable vnto many mẽ. Nature is glad-

ly honoured and magnified: but grace giueth all honor and glorye vnto God. Nature is afearde of reproche and contempt, but grace reioyseth to be vsed reprochfully for the name of Christ. Nature loueth ydleneſſe and eaſe of body: Grace not knowing how to be ydle, imbraceth labour willingly. Nature coueteth after curious and beautiful things, and abhorreth the vile and groſſe things: Grace is delighted with ſimple & baſe things, deſpyſeth not things miſhapen, nor refuſeth to be cladde with olde rotten ragges. Nature beholdeth tranſitorye thinges, reioyſeth at worldly gaines, is ſorye for loſſe, and is prouoked to impacience with euery reprochfull worde: but Grace hath regarde of things euerlaſting, doth not cleaue vnto corruptible things, is not troubled with loſſe nor prouoked to anger, with words ſomewhat ſpitefull and roughe, bicauſe ſhe hath placed hir treaſure in heauē, where nothing is corruptible. Nature is couetous, and more willingly receyueth then giueth, as louing hir priuate cōmoditie: but Grace is bountifull and liberal, flying hir priuate profite, content with fewe things, iudging it more bleſſed to giue then to take. Nature is proane vnto the Crea-

tures, to flesh, to vanitie, to gaddings about: but grace doth allure to God and to vertues, byddeth the Creatures adue, flyeth ẏ world, hateth the desires of the flesh, represseth gadding about, & is ashamed to be séene abrode. Nature séeketh for outward comforts, by the allurements whereof, shée maye be quieted: but Grace séeketh comfort in God alone, and delighteth it selfe in ẏ chiefest felicitie aboue the reache of all visible things. Nature doth all things bicause of priuate gaine and commoditie, & nothing for naught: she alwayes looketh either for equal or greater recõpence, or else for prayse & fauour for hir good déedes, and desireth that hir déedes & gifts be greatly wayed and set by. But Grace séeketh for no worldly thing, nor requireth anye other rewarde or recompence for hir selfe, then God alone, nor coueteth mo things necessarye to this lyfe, then so much as is néedefull to the attaining of lyfe euerlasting. Nature reioyseth in the multitude of friendes and kinsfolke, bosteth in nobilitie and greatnesse of stock, smyleth vpon the mightie, flattereth ẏ riche, and doth sooth vp their sayings that be lyke vnto hir self. But Grace doth loue euen hir enimies also, and is not proude with the

multitude

multitude of friendes, nor hath the place of hir birth, and noblenesse of blood in admiration, & reuerence, vnlesse perhaps the greater vertue and Godlinesse did there appere. The same doth more fauor the poore, than ỹ riche, doth more lament the case of the innocent & harmelesse man, than of the mightie, reioyseth in the behalfe of him that is is true, and not of him that is deceytfull: doth alwayes exhort mosse of all to followe all those giftes that are best, & to expresse the sonne of God in vertues & good lyfe. Nature doth quickly complaine of nœde and pouertie: Grace beareth lack constantly. Nature referreth all things to hir selfe, and striueth & contendeth for hir selfe: but Grace referreth all things vnto God, from whence shée toke hir beginning, ascribeth no goodnesse vnto hir selfe, is not arrogant, not contentious, nor preferreth hir own sayings before other mens, but submitteth hir selfe in all searche of truth vnto Gods wisedome and iudgement. Nature is grœdye to knowe, and to heare straunge mysteries and secretes: she is a boaster of hir selfe, and desirous to make proofe of many things wt hir senses: desyreth to be knowne, and to doe those thinges, by which shée may

get prayse and admiration: But grace doth not employ labour to vnderstande straunge and curious thinges, bicause all that doth procéede & take his beginning of that auncièt corruption of oures, whereas in dæde no straunge thing is durable vppon the earth. Therefore it teacheth a man to kéepe downe vaine delight, to refrayne from ostentacion & bragging, modestly to hyde things prayse worthy, and things to be had in admiration for there excellency, and oute of euery thing and knowledge to sæke for the fruite of profite, and the prayse and honor of God. She will not haue hir selfe nor hir thinges to bée praysed, but desireth that thanks shoulde be giuen vnto God for his gifts, who giueth all things vppon mære loue. This grace is a light set aboue Natures reache, & a certaine singuler gift of God, and properly the mark of the elect and the pledge of euerlasting life, which lifteth vp a manne from the loue of earthly thinges, to the loue of heauenly thinges and of carnall, maketh hym spirituall. Therefore, the more sharply that Nature is pressed downe and ouercome, so much ỹ greater Grace is poured into it, and so much the more is the inwarde man refor-

med

ned daylie with new giftes according to the ymage of God.

Of the corruption of nature, and of the power and strength of Gods grace.

The.lx.Chapter.

SERVANT.

Lorde my God, which haste created mee lyke vnto thy ymage, graunt me that benefite (which thou hast declared to be so necessary for me, and of so great force vnto euerlasting life) that I may ouercome my nature, so corrupt and sinfull, that it draweth mee to sinne and destruction. For I feele in my flesh the law of sinne that fighteth against ỹ lawe of my minde, and compelleth mee in many things to obaye mine appetite, so that I cannot withstand hir assaults, vnlesse that thy most holy Grace doe helpe mee, being ardently poured into my soule. I say againe, I haue neede of thy Grace (and the same great) that nature maye be ouercome, alwayes prone to euill frō the beginning of my life. For the decayed & corrupted nature through sinne, hath

proceeded

proceéded from the fall of the first man. The punishment of this great blemish hath ouercome all men, so that Nature hir self, which was created good and right by thée, is accounted nowe for the vice and weakenesse of the corrupt nature, bicause the motion that is left vnto it, doth drawe vnto euill and to the inferior things. For as touching that slender force, which abode still therein, the same is as it were a certaine sparcke raked vp in the ashes. This is that naturall reason compassed about with a black darkenesse: so that nevertheless, that it can yet discerne and iudge good and euill, truth and falshode, although it be not able to perfourme whatsoeuer it approueth, nor enioyeth as nowe perfite light of truth, nor yet the soundnesse and healthy of his affections. Hereby it commeth to passe, O my God, that I am delighted with thy law, as touching the inward man, knowing that thy commaundements are good, iuste, holy, and reproue all euill and sinne, & teach that it should be auoyded. But with my flesh I serue the lawe of sinne, whilst I obay apetite more than reason. Herebpon it commeth that I haue a will ready inough: but I finde not pouwer and ability to make performance.

Hereof

Hereof I determine many times to do many thinges well : but bicause Gods fauoure is wanting, which should help my weakneſſe, it happeneth ỹ I leape back againe, & am tyred, for a ſmall fighting againſt my ſelfe. Herevpõ it happeneth, that in dæde I do acknowledge the way of perfection, and doe plainely inough ſee what belongeth to my dutie : but being preſſed downe with the waight of my corruption, cannot ariſe vnto the more perfite things. O how neceſſary is this grace for mée, O Lorde, both to make entraunce into that which is good, and alſo to go forwards therin, and to bring it to perfection. For neither am I able to do ought without the ſame grace : and againe, when the ſame grace doth confirme and ſtrengthen me, then am I able to doe all things in thée. O the right heauenly Grace, without the which no merites of man, no giftes of nature are to be had in any price or regarde. Artes are of no force : riches are of no force : beautie and ſtrngth is of no force : wit or eloquence is of no force wt thée, O Lorde, without grace. For as for natures gifts, they are common as well to the good as to the bad : But grace is a gift peculiar vnto the elect, with the which who ſo are endued,

they

they are accounted worthy of euerlasting life. To be short, it is of so great price, that without it, neither the gift of prophecie, nor the doing of miracles, nor the most hid vnderstanding of secrete things are any thing at all to be estæmed: Naye, neyther fayth, nor hope, nor all the other vertues are acceptable vnto thee without loue and grace, O blessed Grace, which makest the poore in spirite to be rich in vertues: and makest the lowly and humble minded man to bee wealthy in good things. Come to mæ, come downe to me: Replenish me early with thy comfort, least my soule doe faile mee for very wearinesse of minde & drynesse. I beseech thee, O Lorde, vouchsafe me of thy grace. For the same is sufficient for mee, though that other things bee not had, which nature doth desire. I saye againe, if the same be assistent to mæ, I will feare the euill of no temptation at all, of no calamitie at al. This is my strengh: this bringeth counsaile and health. This same is both mightier then all our enimies, and more wise then are al wisemen in the worlde. She is maistres of truth, teacher of discipline, light of the minde, comfort of anguishes, ỹ chaser away of sadnesse, the taker away of feare, the nurse of religion:

and

and godlynesse, the mother of teares. Without it, what am I, but a drie sticke, and an vnprofitable and vile blocke? Therfore O Lord, let this thy Grace alwaies both go before, and come after, and let that bring to passe that I may alwayes apply my selfe vnto well doing throughe Jesus Christ thy sonne. Amen.

We ought to denie our selues and to follow Christ by his Crosse.

The.lxi.Chapter.

LORDE.

SOnne, the further off thou shalt depart from thy selfe, the néerer thou shalt approche vnto mée. Lyke as to couet nothing outwardly, is the cause of inwarde peace, euen so to forsake himselfe, doth ioyne a man vnto God. I will haue thée to learne a perfite deniall of thy selfe in my will, without any gainesaying and complaint. Follow mée: I am the waye, the truth and the lyfe. Without way, there is no trauailing, without truth, the waye is vnknowne: without

lyfe,

lyfe, we liue not. I am the waye, by which thou muste goe, the truth which thou muste beléeue, the life which thou must hope for. I am the readie waye, the truth neuer deceyuing, the life without ende. I am the moste straight way, the highest truth, the true life, the blessed, the increat. If thou wilt perseuere in my way, thou shalt know the truth, and the truth shal so deliuer thée, ỹ thou maiest attaine euerlasting life: If thou wilt get lyfe, obay my commaundementes. If thou wilt bée perfite, sell all things: If thou wilt be my Disciple, denie thy selfe: If thou wilt attaine to the blessed life, despise the life present: If thou wilt be extolled in heauẽ, thrust downe thy selfe vpon the earth: If thou wilt raigne with mée, then beare my Crosse with mée. For the seruaunts of the Crosse, onely doe finde the waye of blessednesse and true light.

SERVANT. O Lorde Iesu Christ, forasmuch as thy waye is narrowe, and hatefull to the worlde, make me with thée to despise the worlde: For the seruaunt is not greater then the Lorde, nor the Lord aboue his maister. Let thy seruant be exercised in thy way, séeing that my sauing health and true holy-

nesse

nesse is there to be founde of me. Beside that whatsoeuer I eyther reade or heare, the same doth not fully refreshe or delight mee.

LORDE. Sonne, seeing thou both hasse red and knowest all those things, thou shalt be blessed if thou wilt practise them. He that both knoweth & doth my commaundements, the same loueth mee, and I wil likewise loue him, and will open my selfe vnto him, and will cause that he maye sit with mee in the kingdome of my father.

SERVANT. Lorde, bring to passe therefore that these things maye happen vnto mee, which thou hast sayde and promised. I haue receiued a Crosse at thy handes: I will patiently beare the same euē to the verie death, according as thou as enioyned vnto mee. Surely the lyfe of the Christian man, is a Crosse: but by this waye, men go into Paradice. We maye not goe backe againe or leaue off our enterprise.

Come it now chearefully brethren, let vs go on togither. Jesus will bee present with vs: For Jesus sake haue we takē vp this Crosse. For Jesus sake let vs perseuere & continue in the Crosse. The same Jesus shall be our helper, which is both our guide and leader, and

goeth before vs. Beholde our King, which shall fight for vs, doth goe before vs. Let vs followe lyke men: Let no man bee striken with feare, let vs bee readie manfully to die in battaile and let vs not staine our glorie by running away back againe from the Crosse.

That man be not ouermuch discouraged, if at any time he haue fallen in any offence.

The.lxij.Chapter.

LORDE.

SOnne, pacience and humblenesse of minde in aduersitie, doth more pleasure, thē much comfort & godlynesse in prosperitie. Why art thou vexed with so small a thing spoken against thee: which, though it were greater, yet oughtest thou not to be moued to impatience. It is neither first nor straunge, nor it shall not bee laste if thou lyue longer. Thou art manlyke inough, so long as no aduersitie doth come against thee: yea, thou canst giue good counsell to other, and canst tel how to confirme and cheere them vp with thy wordes; but when sodaine calamitie is at thy

thy doze, then art thou destitute of counsell and strength. Consider how great thy frailtie is, which thou makest proofe off manye times in small and trifling matters. Howbeit, both these things, and all other lyke vnto these, do make for thy saluatiõ. Cast these things out of thy minde, according as thou knowest thou muste doe: But if they nicke thée, endeuor that they eyther cast thée not downe, or doe long time kéepe thée troubled: and if thou canst not take them ioyfully, at the leastwise beare them patiently. But if thou beare such things vnwyllingly, and doest féele indignation in thy selfe, represse and kéepe in thy selfe, and suffer nothing once to come out of thy mouth, whereby the little ones shoulde bée offended. By this meanes shall it bée brought to passe that both this affection maye bee forthwith settled, and the greefe of the minde ware sweéte, the fauour of God returning to thée againe. I am yet alyue (sayeth the Lorde) readie to helpe thée, and to comfort thee more then I was wont, if putting thy trust in mée, thou wilt call vpon me deuoutly. Be of a more patient mind, and prepare thy selfe to greater sufferaunce. Thou must not therefore bée discouraged, if

thou sée thy selfe to bée oftentimes afflicted, and grieuously tempted. Thou art a mã and not a God: Thou art flesh, thou art no Aungell. Mayest thou be able alwayes to abide still in one state of vertue, when ỳ same hath béene wanting both to the Aungell in heauen, and to the first man in Paradice, as the which did not long remaine in perfite tase? I am hé that will both raise vp the mourners with health, and will lift vp vnto my dignitie those men that doe acknowledge their owne infirmitie.

SERVANT. Lorde, I giue thée thankes for thy sayings, which to mée are more sweéte then Honie and the Honie Combe. What coulde I doe in so great calamities and anguishes, vnlesse thou diddest strengthen mee with this thy holy talke? So that I may at ỳ last come vnto the hauen of saluation, what matter maketh it what & how great things I do suffer: Giue me a good ende: graũt me a happie departure out of this life: be mindfull of mée, O my God, and direct or settle me in ỳ straight way of thy kingdome. Amẽ.

Of leauing higher things & the hid iudgment of God vnsearched.

The.lxij.Chapter.

LORDE.

SOnne, beware thou doe not dispute about highe matters, and the hidde or secrete iudgmentes of God: why thys man is thus forsaken and left to himselfe, that other man increased with so great fauour: this man so much tormented, that man so highly aduaũced. These things doe surmount mans capacitie, neyther is anye reason or disputation apt ynough to search out Gods meaning and purpose. Therfore, if at any time the enimy doe minister these things vnto thée, or else some curious persons aske thée the question, make answere with that saying of the Prophete: Thou art iust, O Lorde, and thy iudgement is right. And lykewise that saying. The iudgements of the Lorde are true, and agreeable to equitie. My iudgements must be feared, and not discussed, as they which doe passe mans vnderstanding & capacitie. Desire not so much, as to search or dispute about the merites of the Saintes and Godly, who shall be more holy or greater

ter then other in the kingdom of heauen. For these things do many times cause vnprofitable debates & contentions: do also maintaine pride and ambitiō, whereof ariseth enuyings and dissention, whilst one striueth proudely that another is holier then the rest. The desire to learne these things, and the searching of them out, both beeing no fruite at all: May rather, it displeaseth the godly sort. For I am not God of dissention, but of peace, which peace consisteth in true modestie and lowlynesse, not in arrogancie & pride. Some for the affection of loue doe cast more fauour vnto these, than to those: but they doe it rather vpon their carnall affection, then that God is so affected. I am he that haue created all the Saintes, that haue endued the same with gifts, and haue giuen them honour. I know the merites of euery man: I haue prouoked them with most pleasaunt giftes and benefites. I knew that they were to be loued, before the beginning of the worlde, and not they mee: I called them with my fauour, I drew them to me with my mercy: I led them through diuers temptations, and did poure vpon them notable comforts: I gaue them perseuerance, and did crowne their patience:

I know both the first and the last: I embrace all men with loue incredible. I am to bée prayſed in all my ſaintes, and to be magnified and honoured in all thinges: aboue all things: which Saintes béeing appointed by me to ſaluation, I haue ſo gloriouſly lifted vp without any of their deſertes going before. Therefore, hée that deſpiſeth euen the leaſt of my ſeruantes, the ſame doth neyther honor the great, in as much as I haue made aſwell the ſmall, as the great: ſo that he that doth derogate from any one of the ſaints, the ſame doth both derogate from me, and from all the parteners of the heauenly Kingdome. For they are al but one in the bonde of loue, thinking al one thing, willing al one thing, and alſo louing al one another with mutual loue. Nay, rather (which is a much more high matter) they more loue mée then thēſelues, & their owne merites: For being rauiſhed aboue themſelues, & drawen beſide the loue of thēſelues, they do go forward altogither vnto the loue of mée, & do repoſe thēſelues in the fruition thereof, inſomuch that nothing can turne them from it, or thruſt them downe, as the which being full of euerlaſting truth, doe burne with the fire of vnquencheable loue.

Therefore, let the carnall and sensuall men leaue off to reasō about the state of ỹ saints, which know not to do ought else but to loue their priuate ioyes. Many as yet by their naturall affection and worldly loue, are bent to these or to those: and euen as their iudgemēt is in the inferior things, so doe they likewyse imagine of the heauenlye things. Without doubt it cannot be vttered in wordes in how great vnlikelynesse those things do differ the one from the other, which the vnperfite men doe think with themselues, & which the men that by God are lightened, doe beholde as made open vnto them from aboue. Wherefore, beware Sonne, that thou occupye not thy selfe somewhat curiouslye aboute those things, which passe the capacitie of thy wit: but rather applye thy selfe vnto that, ỹ thou mayste be founde euen the least in the Kingdome of God. Now, in case a man did know who were accounted more holye or greater then other in the heauenly Kingdome, what should the knowledge therof auaile him, vnlesse he did humble himselfe so muche ỹ more vnto mée, and ryse vp higher vnto ỹ greater prayse of my name? Hée doth a much more acceptable thing vnto God, which doth think

vpon

vpon the greatnesse of his sinnes and ỹ slen-
dernesse of his vertues, and how farre off he
is from the perfection of the Saintes, then
he which reasoneth about the greatnesse and
lo wnesse of the Saints and godly. They do
not boast of their merites, which doe ascribe
no goodnesse at all vnto themselues, but ac-
knowledge that al commeth from me, which
they haue, bicause I haue bestowed all those
things vpon them, according to my exceeding
great loue of Godlinesse, & surely they are en-
uironed wt so great loue of Godlinesse, and so
great ioy of mind, ỹ no glory at all, no maner
of felicitie is wanting vnto them. The more
high in honor and glory that all the Saincts
are, so much the more modest, and the nigher,
and eke the more dere the same are vnto mee.
And for this cause that same in the Apoca-
lips is written: That they did cast their
crummes before God, and with a groue-
ling countenance before the lambe, did
worship him, liuing for euer more. Many
doe seeke who is greatest in the Kingdome of
God, and cānot tell whether that they them-
selues shal be reckened in the number of thos
that are least. It is a great thing to be the ve-
rie least in Heauen, whereas all bee great:

for all shall be called, and shall so be in déede, the children of GOD. The least among a thousande shall be prolonged aliue, and the hundreth person that shalbe punished of mée, shall dye a yong man. For when the Disciples asked who should be greatest in ỹ kingdome of God, they had this same aunswere: Vnlesse yee be altered in manners, & become lyke vnto the little ones, yee shall not enter into the Kingdome of Heauen. Therefore who so shall humble himselfe lyke to this lyttle chylde, he shall be greatest in the Kingdome of Heauen. Wo be to them ỹ disdaine to submit themselues with the little ones: for the gate of ỹ heauẽly kingdome is to lowe for them to enter in at. Wo be to the riche also, that haue their comforts here in this world. For when the poore do enter the kingdome of God, they shall stande without, crying and howling. Reioyce yée lowly and méeke. Triumph ye poore: for the Kingdome of God is yours, in case ye do obey the truth.

That all hope and trust must be fixed in God alone.

The lxiiij. Chapter.

SERVANT.

LOrd, in whom is my truſt ſet in this life, or what is my greteſt comfort among al things that are vnder ỹ cope of heauen. Art not thou, O my Lorde God, endued with infinite mercy: When was I eyther in good caſe without thée, or in euill plight whilſt ỹ waſt preſent with mée? Surely I had lieffer to be poore for thy ſake, than to be rich wout thée, and had rather to be a traueller wõ thée vpon the earth, than without thée to poſſeſſe Heauen. Where thou art, there is heauen: And againe, where ỹ arte not, there is death and hell. Thou art my longing and wiſhe: & therefore doe I recken it neceſſarye to ſigh, to crye, to praye vnto thée. In fine, I can fully put my truſt in no man, to helpe mée in mine neceſſities whẽ time requires, but in thée only, O my God. Thou art my hope: thou art my truſt: thou art my comforter, and in all things moſte faythfull. All men doe applye themſelues vnto their owne affayres buſily: But thou deſireſt nothing ſauing my ſaluation and comming forwarde, and vnto mée tourneſt all vnto good. And whereas ỹ doeſt

throwe mée abroade vnto sundry temptatiõs & aduersities: all that, doest thou appoint out to my commoditie & profite, who art wont to make tryall of thy beloued children after a thousande wayes: in which prowfe and tryall of thine, thou oughtest no lesse to be beloued, then if thou shouldest replenishe mée wt heauenly comforts. Therfore, O Lorde God, I place my whole hope & refuge in thee: in thée doe I settle all my calamities and sorrowes: for whatsoeuer y I doe beholde without thée, all that doe I finde to be but weake and vnstable. For neither friendes can doe one good, nor strong men helpe at néede, nor wise giue profitable counsayle, nor bookes of the learned comfort, nor any abundance of welth deliuer, nor hid place defende, except thou thy selfe bée present, doe helpe, strengthen, comforte, instruct, and kéepe. For all things that séeme to make to the attaining of peace & felicitie, are nothing at all in thy absence, and in effect doe bring no manner felicitie. Therfore, art thou the ende of all good thinges, and the top of lyfe, the depth of all speache: and to haue a hope in thée aboue al things, is y most sure comfort of thy seruaunts. I haue mine eyes cast vppon thée: in thée I trust, O my God,

the

the Father of mercy. Make happy and make holy my soule with heauenly felicitie, that the same may become thy holye habitacion, and seate of euerlasting glorye, and that no soyle or filth be founde in thy temple to offende the eyes of thy maiestie. According to the greatnesse of thy goodnesse & multitude of thy mercye, looke thou vpon mée, and giue eare to the prayers of thy néedye seruaunt, liuing a great way off, an exile in a wilde and sauage countrey. Defende and preserue the soule of thy poore seruant, in the middest of so many daungers of this mortall lyfe, and direct mée with the guiding of thy fauour, through the way of peace, into the countrey of euerlasting brightnesse.

FINIS.

STIGELIVS.

Mors tua, mors Christi, fraus mundi, gloria cœli, & dolor inferni sunt meditanda tibi.

IDEM.

Viue diu, sed viue deo, nam viuere mundo mors est, at vera est viuere vita deo.

Faultes escaped.

Fol.	side.	Line.	Faultes.	Correction.
1	2	10	in case they	in case thou
5	2	11	long they	long as they
14	1	9	haue left	haue lost
13	1	22	and conuenient	and also conuenient
23	1	23	conuersion	conuersation
24	2	19	the Father it	the farder off
27	1	19	are not in	are yet in
29	1	19	is swallowed	be swallowed
32	2	3	him, and	himselfe, and
34	1	15	cõtinuall hunger	continuall honor
35	2	1	and feruent	and from feruent
41	1	17	be pitifully	be spitefully
44	1	31	is good	is God
45	1	1	and there	and their
52	1	9	direct there	direct their
64	1	18	Lorde of	Lordes of
66	2	16	that he his	that he is

Gentle Reader correct these faultes.

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Anno Domini.

1567.

Cum Priuilegio.